THE

Young Man's Calling:

OR THE

Whole DUTY of Youth.

In a Serious and Compassionate ADDRESS to all Young Persons to remember their CREATOR in the days of their Youth.

Together with

Remarks upon the Lives of several Excellent Young Persons of both Sexes, as well Ancient as Modern, Noble and others, who have been famous for Piety and Vertue in their Generations.

With Twelve curious Pictures, Illustrating the several Histories.

Also DIVINE POEMS.

Wherewith shall a Young Man cleanse his way? by taking heed thereto according to thy Word, Psalm 119. 9.

Verecundo Adolescente quid Amabilius? *Ter.*

Imprimatur Tho. Grigg, *R. P. D. Episc. Lond. a Sac. Dom.*

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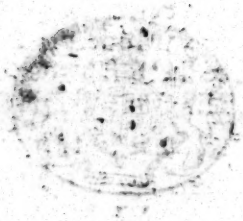

To the Reader.

Courteous Reader,

YOU are here presented with these ensuing Pages for the endearing of God, and the bringing up a good report upon *Piety* and *Vertue*, in the Hearts of *Young Persons*; if by any means the Generations now rising might become what we are all so justly desirous they should be, a real Blessing to the next Age: Wisely taken off from the Follies and Vices of Youth; timely and truly perswaded to the love of all Goodness; and inconclusion (as St. *Origen* to his Father) the dear joy of Parents, the happy revival of their fading Life; the praise and beauty of the Land.

Reader, you are not here challenged into the Fields of Contention. Nature indeed is very forward (as the Disciple in the Gospel) to draw its sword; but we scarce any of us well know, though we are all too favourable Interpreters of our selves, what Spirits we are of. *So easie it is to mistake Carnal Passion* for that which is Divine, *a truly gracious composure in Religion.* We might all too truly confess with the Father: *We can easily arm on almost all sides, under those Golden Names of God and his Church, and yet as*

readily turn the Cannons mouths in conclusion against them both. It may justly become the sore Lamentation which we may all mournfully take up for these last days: That *Peace* the sweetest of Mercies, the sum and sealing up of all other Blessings, as the Jews delight to call it, is through our great Unworthiness judicially taken away from amongst the Sons of Men. *Love* the rich and precious perfume of Life, the peculiar Character of a true Disciple, the pathetical Recommendation of a dying Saviour, how is it as the *beauty of Israel* fallen in the Streets! *Nobleness* and *Sweetness* of *Spirit* are put away as strangers that have no Form nor Comeliness in them. *A common good* which is the great and just concernment of all, how is it unknown and unregarded of most? It may lie (like him in the Gospel) wounded upon the Road, and yet scarce any that turns aside to comfort it, or to shew any friendly kindness to it. A *Catiline* (says the Satyrist) a troubler of Mankind, grows as the Weed, almost every where. But a *Brutus*, a worthy Patriot, that bears the welfare of others, the true prosperity of his native Land upon his Heart, and sets his Eyes perpetually thereon for good, such an one is a rare Jewel, worthy of all Honour and Embraces wherever he is found. Such enobled Spirits, says the great Orator in his Affectionate Language, are the

dear

dear off-spring the delight and care of God. A divine Race which from the Heavens come down to us, and to the Heavens again when ever they take their leaves of us, shall they triumphantly return.

But oh! that our Heads were Fountains, and our Eyes Rivers of Tears. For amongst all the Children that Nature hath brought forth, there are few that take her by the Hand, and wisely lead her amongst the numerous Families that are registred unto *Religion*, few that are willing to be true to God, or kind to each other. Therefore must the Pious mourn, and the Lover of his Country go with the Prophet into his secret Places and weep bitterly, crying out with that Holy Man; *Who would not be willing with the price of his very Life, to redress and heal that endless Strife and Variance so unkindly sprung up amongst us?* These are (as the Poet sadly sung) *the Wars that can never be crowned with any Triumph.* The amazing prospect our Hearts must even tremble at the uttering of it, where *Bibles* against *Bibles* are the known Ensigns on both sides; As if Religion had sounded a *Martial Alarm*, calling her Children (like those young Men before *Abner* and *Joab*) to rise and slay each other. Thus with the foolish Bees, instead of gathering true Honey, we quarrel and sting each other, *till Death comes in and parts all, by throwing*

its Duſt upon our cold Herſe. And then ſhall theſe Combates break up and be no more. In the mean time, this Spirit we muſt all confeſs is not of God. The Banner of Chriſt is a Banner of Love; and our beſt Character will be Meekneſs and Gentleneſs, as becomes us in the Lord. It were no betraying of the ſacred Principles of Religion for all the true Profeſſors of it, to conclude (as *Alexander* well anſwered one that importuned him to ſharpneſs;) *Rigor may pleaſe you, but Mildneſs will beſt become me.* They are indeed Days of great Agitation wherein we live. Great Thoughts of Heart on the Right-hand, and on the Left. And there is doubtleſs much of the Truth of God in concernment upon the Stage; which in its time ſhall ſafely reſt, as the *Ark* upon a quiet Mountain. We may adventure it as *David* againſt the greateſt *Giants* in fighting the Lord's Battels. With its own bare Arm, as the *Ancients* are wont proverbially to ſay, ſhall it win it ſelf the Victory. But there is withal too much of the Wrath and Frowardneſs of Man, as Droſs intermixed with this Gold on both ſides. So that the gracious Heart could almoſt conclude it is ſafer being a ſorrowful Mourner for both than a fiery Party in either.

I confeſs, I think there is no ſober Chriſtian, but is ready between Joy and Grief to

ſay

say as that great Man, great for Piety, great for Learning, a little before his Death to his bosom Friend; *I have known through the Grace of God, what it is to have the Word of God for the sure and trusty Rule of Salvation unto me: and what it is to follow the vain Dreams and Pleasures of Men.* The Concerns of Religion are exceeding great and weighty. God and Man will expect that all be cordial and upright in them. Only the pleasure of our Father still is, that we graciously temper *Moses* his Meekness with *Moses* his Zeal; deporting our selves in the profession of his Name as the Sun in the Spring, which so shines as not to scorch. Retaining all due Candor, *as Men*, while we profess to honour Holiness and Peace in a higher capacity, as *Christians*. And we may wish to see those *Magnalia Dei*, those great things of God and of Religion, the very Ornaments and Beauties of Holiness revived, and espoused amongst us: Repentance from dead works to serve the living God: Faith unfeigned, and without Complements; thinking so well of God, as to repose our selves, and dearest concerns chearfully upon him, his power and faithfulness in Christ: An holy care to lead a godly course of Life; placing Religion where of right it justly and only centers, not in formal, or contentious Words, but in a willing and faithful Practice. Put-

ting off what none ſhould be willing to keep on, the old Man, with all the odious Luſts thereof. Walking as the ranſomed of the Lord in newneſs of Spirit, and newneſs of Life; Preſſing heartily after the Mark: Rejoycing day by day in all the ſweet hopes that are ſet before us; 'till the ſeed-time ſhall reach the Harveſt, and the ſheaf of Glory be reapt, and ſeen with Joy in the Chriſtians boſom.

This was the Religion ſo many righteous Men have wiſhed ſo well unto, and longed ſo much to ſee; ſuch Goſpel gracious *days of the Son of Man.* Thus might we alſo honourably anſwer as *Nehemiah*, we are doing a great work, the work of God, and of our Souls; and have no deſire to ſuffer that to ceaſe while we wear out our precious time, and gain no more than the diſtempering of our weak and tender minds into high Feavers and Paſſions by the angry ſtrife of Tongues. God Almighty grant, we may at length reach the *Apoſtles* great charge; and *follow the truth in love*, and be ſo tender thereof that it be not *changed into a lye*; and that love ſuffain no wrong while we ſeem to be in the purſuit of Truth. Remembring with our ſelves, as the *Father ſays*, how unnatural and even prodigious it would be to have the *Wolf's ſavage Heart found in the Lamb's Boſom.* Oh! thou the God of ſo great forbearance, and tenderneſs towards

us

us all; Give unto us also of that good Spirit of thine bowels of Mercy, kindness, and humbleness of Mind each toward another. Pity the weak and froward Children. Roul away our Reproach, and let our Eyes yet see that sacred thing the Jewel of Nature, the Honour of Religion, the Promise of God, the great desire of all gracious Hearts, *Peace, thy Peace upon this thine Israel.*

As to the Elder, I intreat you respectfully as Fathers, That you may as *David walk with a perfect Heart in the midst of your House.* And with *Abraham*, bring up your Children, (how mean soever outwardly, yet) each one as the Child of a Prince; for God and the Praise of his Name: For your Country and the Welfare thereof; to minister before both in the Services of Righteousness all their days. You have given in your *Pledges* to Posterity, and are leaving your Children, as *Absalom's* Pillar in the Valley, to preserve your Name when you are gone. Let your care be such concerning them, your Carriage so exemplary before them, that your selves may become true *Benefactors*, and your Children a real *Treasure* to the next Age; rendring your Names thereby, as sweet Odours to all. So may you welcome Death with pleasant Smiles when e'er it comes. Assuring your dearest Friends as that pious *Emperor* upon his Death Bed so chearfully said to his; *I am*

now

now willing indeed to die, ſince I ſhall leave a living Monument, a Child of mine, to hold up the Lamp in my ſtead, to ſerve unto Vertue when I am gone. So might it be acknowledged by others at your Funeral, when your duſt ſhall lie ſilent before them, as was ſaid of *Theodoſius* to his juſt and deſerved honour; *A great Man, a good Man is this Day taken from us. He is gone, but not wholly. He hath left part of himſelf his hopeful Children behind him, in them may we ſee the fair Fruits of a pious Education; in them we freely acknowledge much of the Father's Worth and Goodneſs ſtill ſurviving. By them (as* Abel) *though dead, yet he liveth, and daily renews a vertuous Example before us.* The Lord thus bleſs the ariſing Generation amongſt us; vouchſafing this pleaſing Mercy as his choice Favour, till it become the Joy and Beauty of our dear and Native Land. The Lord thus ſhine with his Lamp upon your Tabernacles, and your Childrens Children unto many *Generations* after you.

Samuel Croſſman.

THE

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Young Man's Calling:

OR

The Whole Duty of Youth.

IN

A Serious and Compassionate *Address* to all Young Persons to Remember their *Creator* in the Days of their Youth.

Ingenuous Youth!

UPon whom the Eyes of all are justly set; observing your present Carriage, and Further waiting what your following Years will prove. For even a Child is known by his doing, whether his work be pure, and whether it be right. *So early doth Nature put forth its Inclinations, and discover its self.*

May your Youth be as the Spring for Loveliness; and your riper Years as the Summer for real Fruitfulness.

CHAP.

CHAP. I.

The Introduction into the ensuing Discourse.

YOU are now entring a troublesome sinful World; and therein to be pitied; you are now upon your great preparations for Eternity, and therein had need be seriously counselled, and advised. Methinks I see you just setting forth in your great and long Journey, whence you shall not return; a Journey which will prove either Heaven, or Hell to every one of you in the end. How much depends upon this moment, it may be you scarce believe or little consider for the present: though afterwards your selves shall plainly see this Life hath been but a restless Voyage, the World a tempestuous Sea, your Bodies the frail Vessels wherein you sail, and Time the Boatman to waft you over these Waters, and set you upon another shore; delivering you up there as the Soldiers in the *Acts* presented St. *Paul*, before your Judge and the Supream Judge of all Flesh, in order to your final and solemn Trial.

It is on this great *Errand* of God, and of your Souls, that these present Lines are sent unto you. You will, I hope, both willingly and seriously peruse them. *A wise Son heareth Instruction, but the Scorner heareth no rebuke.* It is a kindness to shew the wandring Child the way to his Father's House; and I have greatly desired to further you heaven-ward, and to prepare your Hearts, while you are yet young, as a generation for the Lord. Your Natures are too easily disposed to receive evil Impressions; Satan sees it, and watches betimes to infect your tender Minds therewithal. It must be our care only to recommend, and your duty readily to comply with better things; that as the yielding Wax you may now receive those Impressions of goodness upon

upon your Spirit, which may become some step toward your happy sealing to the Day of Redemption. Accept then, I pray of this plain Tract, it is the best Token I have to send: And I wish that through the blessing of God, it may prove a good Token for you to receive. It is sadly evident that too many losing their tender Years, in conclusion lose their Souls also. And it is undoubtedly certain, that gracious Counsel, however hardly thought of by most, might be to the Young Man the best Guide of his Youth, to preserve him from the paths of the Destroyer. Consider what is laid before you, and the Lord give you Understanding in all things: Our own true Welfare we may freely grant is, and justly ought to be the desire of all: Yet the right way to it is known, or understood of very few. It was the sad observation of the wisest of Men. *The labour of the foolish wearieth him, as* well it may, *because he knoweth not how to go to the City.* Mercy is not miss'd, because it is not sought; but because Men will not be perswaded to seek it where alone it may be found. Most Men spend their precious days in a vain shadow, and go down in the end into everlasting Sorrows. You have the World now before you, your own Mercy or Misery yet to chuse, and be sure, as you now chuse, so shall you speed hereafter. Be then your own Friends, and chuse ye that which is good, while it may be obtained; and that good part shall never be taken from you.

You are now *Your Friends delight; your Countries hope.* It lieth very much in your Power to be either a Crown of rejoycing to them, or to bring down their Gray Hairs with Sorrow to the Grave: You are those *first Fruits* which should be offered to the Lord. For his sake, for your own sake, for your Parents and Countries sakes, embrace your own Mercies and true good, before your Sun be set, and your hopes cut off for ever. Others have been sometimes young as you now are, and cannot be altogether Strangers to the young Man's Heart, Thoughts and Ways. It is very likely your

your vain Minds will be easily now taken with vain things. But observe if they be not still secretly afraid, meditating terrour, and crying out, *I shall one Day be called to a strict account for all this.* In this suspence it may be you may not be able to joy much in the ways of sin; not yet willing to leave them, and seek the Lord. Sometimes faintly praying, and yet inwardly shrinking back, and still loth to receive the Grace that you seem to pray for, as St. *Austin* freely confessed the Prayers of his youth had also been. 'I said indeed 'with my Lips, Lord! forgive, and yet in my Heart 'I was too willing to give longer day, and could 'have said, Lord! pray not yet. I was even afraid 'lest thou shouldst hear me too soon, and too soon 'heal and subdue my Corruption for me. Thus is the Mind for a time rising and falling, going and coming e're it can settle.

If *Satan* in this conflict prevails, your slavish fears will wretchedly degenerate and grow worse, turning into an inward hatred of God, and his good ways, a continual backwardness to your own Duty, which God of his Mercy prevent. But if through Grace you be enabled to overcome, you will find gracious desires springing up by them. *Oh! that God would pardon my sin. Lord! give me Christ, or else I dye.* From thence by tender steps will God lead you, and will not forsake you, or despise the day of your small things. And I desire that you may be thus led by the hand of the Lord, till you both see, and receive the blessed reward of the righteous, the Salvation of your Souls. Think not that your present condition, or your present Pleasures will last long; No, as *Adonijah's* Feast, these Banquets will soon be broken up in a tragick amazement: *The end of that Mirth* is coming fast enough, and *it will be heaviness.* The sore of your Conscience will shortly gangrene, if it be not timely dressed, and bound up in the Balsam of Christ's Blood. The World will quickly fail you, and be as worthless Dust under your Feet. Your Friends, now so dear to you,

you, and you to them, shall suddenly go their way to their long home, and leave you to follow their cold Clay as Mourners to their Grave: And that which comes still nearer to you, your Life it self is continually spending upon the quick stock, the Oyl hourly consuming in the Lamp, and your pleasing Guest so dearly desired to stay with you is tied up by an higher hand to a very short space of time; and allowed only as a way-faring man to visit you, and must, be you never so unwilling, hasten on his Journey, quit his Lodgings, and be gone again from you.

Think not that you shall escape, or be excused because you are young, the dead shall stand, the small as well as the great, before the Lord. And your death is already upon its march towards you; and shall arrest you, it may be at unawares, telling you the Sickle must now be put in, and cut you up and carry you before God. Ah young Man! what wilt thou do in that solemn Day? Then will Grace be needed, then will the necessity and worth of it be better understood than now it is. Prepare therefore to meet thy God. It may be thy Conscience is not yet settled upon its lees, or seared through long custom in sinning, which it yet too soon may be: Thy Heart is yet as the Heart of *Josiah*, tender and even melting within thee: As yet the World with its distracting cares is not crept in to hinder or overcharge thee; hitherto the holy Spirit of Grace striveth with thee. Dost thou know indeed? Or, hast thou seriously considered what this Season is, what all these things mean, and at what pass thy present condition stands? Be perswaded then to use means in time before the disease get too strong an head. Physicians tell us, Of all Physick that is most hopeful which is timely taken. And experience tells us as sadly on the other hand, it is hard to turn out Sin when it hath been once suffered to settle, and strengthen it self by long connivance and entertainment. O let not time then wait all the day long in vain upon thee; Let not the Spirit of God, as in the days of the old

World,

World, ſtrive in vain with thee. Whomſoever thou denieſt, deny not God any thing that he asks thee; whatſoever thou refuſeſt, refuſe not Heaven. God is graciouſly willing that thy Soul ſhould be everlaſtingly happy: Return, return, and live. It is well worthy of obſervation, that in the Hebrew, the ſame word that ſignifies *a Choſen Perſon*, is commonly uſed throughout the Scriptures to ſignify alſo *a Young Perſon*. It ſeems God would have young People a choice People. Tranſlate you this *Hebraiſm* into *Engliſh*, and ſhew your ſelves a choſen Generation, a peculiar People, Children, as is ſaid in *Daniel*, that may be able to ſtand before the Lord and King of the whole Earth. Let others if they will, be as worthleſs droſs which no Man values, in which none takes delight; but, as for you, aſpire after nobler things. Strive to be as ſo many Veſſels of Gold, for the praiſe and ſervice of your Creator.

Where are now thoſe *Iſaacs*, that meditate whil'e they are young? Thoſe *Jacobs* that priſe and ſeek the heavenly bleſſing betimes? Where are now thoſe *Solomons*, that ſtudy to know and ſerve the God of their Fathers? Thoſe *Obadiahs* that fear the Lord from their youth? Where are now thoſe *Hebrew Children*, that ask their Parents, as thoſe in the Law, what mean the Sabbaths and Ordinances of the Lord, that they may alſo keep them? Or where ſhall we now find thoſe *Sons of Wiſdom* that being inticed by Sinners conſent not, but refrain their Feet from evil courſes, and keep themſelves from the paths of the Deſtroyer? Methinks you ſhould often call to mind the Example of *Samuel* who miniſtred and ſerved before the Lord while he was yet but a Child. You cannot forget the good Carriage of *thoſe Children*, which affectionately ſung *Hoſannahs* unto Chriſt. We can tell you for your Encouragement, the Lord ordaineth and acceepteth praiſe out of the mouth of Babes and Children, Whoever quencheth them God will not deſpiſe them. Theſe are the young Man's Looking-glaſſes, the Patterns and Preſidents

fidents that he should imitate and copy out. Let not the memory of such die while you live, preserve them alive in your gracious carriage and conversation. Neither are other Examples wanting. Read but the Lives of that *Josiah* of his Age, King *Edward* the sixth; that *Phœnix* of his time, Prince *Henry*; that truly noble Lord, the young Lord *Harrington*; with many others who blossomed as the *Almond Tree*, betimes; whose holy and vertuous Conversations, whose sweet and gracious Expressions should be the young Man's peculiar study and delight. Read but these, or wash your Morning Thoughts in the serious remembrance of them; as that noble *Roman* chose to wash his Hands every Morning in that Basin wherein he had the Picture of Vertuous *Cato* in sight and afresh before him for his imitation; it will even provoke you to be in love with all goodness for their sakes. You will even sit down and weep as the Emperor did at the sight of *Alexander*'s Tomb, to think how far others have gone in their early years Heaven-ward, and you so far backward and yet behind. Make it then henceforth the real *Motto* of your youth, which was once the Swan-like Song of the dying Martyr, *None but Christ, None but Christ.*

CHAP. II.

The Young Man's Case and Concernments as they now lie before him, stated and offered to his Consideration.

YOU have more particularly two great Concerns lying now upon your hand which had need both of them be seriously thought upon, and duly provided for before you lose more time. The one is the wise ordering and improvement of this present Life; which is commonly spoiled in youth, and scarce ever recove-

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red in riper years. The other the religious providing for a better, which no Man can be too diligent in. He that is truly faithful in either, will be in some measure conscionable in both. These hath God joined together: and happy is that Man who hath learnt to give each its due, and through a well led Life with Men on Earth, to pass to a better with God himself hereafter in Heaven. It will be your Wisdom to understand aright the consistency of both these together. That so you may neither on the one hand think hardly of Religion, as that which quencheth the sweetness of Life, or overthrows what were otherways lovely in Nature: Nor yet on the other hand content your selves with bare Nature, without the true grace of God; which is ten thousand times more worth, and better indeed than Life it self. Be-ye in God's name frugal of all the just comforts of this Life, slight them not, waste them not, they are the Gifts of God, the God of all our Mercies, the Portion that is given us outwardly under the Sun. But if God be willing to sanctifie these, and bestow yet greater than them upon us; let us not neglect, nor despise our own Advantages, but accept them with all humble thankfulness, that our Water may thus be turned into Wine.

Now that you may with Understanding comport with these great Concerns, and the better see what lies before you, it will be very necessary for you, soundly to inform and satisfie your selves very particularly in these three things. 1. The World into which you are now come, and for a time to live; what that is. 2. The great ends for which you are now sent hither; what they are. 3. The true way and means whereby these righteous and desirable ends might be at length happily attained. He that once understands where he is, what he hath indeed to do, and how he may fairly and safely compass his work, needs not stand idle in the Market place, he hath enough to take up both Hands, and Heart withal. God grant that

you

you may go ingeniously into the Lord's Vineyard, and willingly work the work for which you were sent into the World.

1. Then be contented to sit down and consider what kind of World this is into which you are now come. It may avail you in the sequel of your Life to have throughly known it, e're you be further involved in it. It is a World that cumbers most, but solidly contenteth none. Our Stage indeed whereon to act, but not our Bed whereon to rest. The Ancients who observed and enquired very studiously after it, have plainly told us what we shall also find it, A true Enemy in the disguised Cloaths and Habit of a Friend. The young Man by mistake fondly calls it *Naomi*, and says it is pleasant. The Elder by dear bought experience find it *Marah*, and cry out, it is bitter. Such is the World as the Tents of *Kedar*, which you are now for a season come to take up your Quarters in. It was once indeed a beautiful Palace, the Glory of God shining without any Clouds in its full brightness upon it. The Furniture of it, when God took the first Inventory thereof, all exceeding good. But now sin hath marred it like that Girdle by the River *Euphrates*, as a vesture it is changed, and its former Beauty is departed from it. Satan is now by the Permission of God become the Prince and God of this World. The Furniture of it is now joyless enough. All that is in the World is the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life. All Favourites of Gods Foes; whosoever will be the Friend of this World, maketh himself the Enemy of God. Dear Children! flatter not your selves with vain hopes, this is not your resting Place, arise, it will deceive and destroy you.

Here may we too truly see the course of nature daily set before us. The Children of Men (whom God hath made all of one Blood, that we might unfeignedly seek the good each of other) almost every Man breathing

fierce,

strife, hunting his Brother with a Net, lying in wait to revile, to supplant, and to destroy. Here may we, as sad Spectators, behold before our Eyes the righteous ends of Creation almost every where perverted, and the good Creatures of God vilely abused and made subject to Bondage, to serve the beastly Lusts of sinful Men. Such I may once more inform you is the World, that you are now as Strangers and Pilgrims come into. If afterwards you meet with rough Waters, and manifold troubles, which now it may be, you do not so much as expect or look for; you must not marvel as if some strange thing befel you: Remember this only word, it is the *World*, a raging Sea which cannot rest, whereon you sail. If Temptations hereafter on all sides endanger your Souls, you are also forewarned of it. This is that Wilderness where so many fiery Serpents will be stinging of us. Trust not then to that which hath undone so many. Though it appear as the Plains of *Sodom* once to *Lot*, like the Garden of God for sensual pleasantness, chuse it not, it must as *Sodom* be destroyed. This and no better is the World into which we may now sadly welcome you. You may write upon these Doors, and safely conclude as the Hebrews piously do in their familiar Proverb: *One Hours sweet Refreshment in the World which is to come, is far to be preferred before an whole Life in this.*

II. But now being come as God once said to *Elijah*, so may I to you, *What make you here*, what have you here to do? Enquire humbly at the Word of God, weigh things as you are able in your own Consciences, and judge impartially, what you think God sent you into the World for. The end in any Action, though it be the last thing that is actually attained, yet it must be the first thing thought upon. You are as Servants going upon your Master's business. Dear Youth, I be willing to take your Errand cheerfully, and God Almighty grant, that when you go home in the Even-

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ing of your Life to ſtand before your Maſter, you may be able truly to ſay, *Father I have glorified thy Name on Earth, I have* (truly though but weakly) *finiſhed the Work thou gaveſt me to do.* You came not hither to trifle away your precious hours in vain Paſtimes; Time is of it ſelf without theſe too nimble, and haſtens too faſt from us. You came not hither to treaſure up further Wrath againſt the Day of Wrath; our Danger is too great already. You came not hither upon a ſenſual Errand, to make proviſion for the Luſts of the Fleſh; as if the Soul had nothing to do, but to become (as many would have it) a Servant to the Body. You came not hither, *Gehazi like*, to run after the Chariot Wheels of a fooliſh fickle World, for change of Raiment, or pieces of Silver. Take heed you imbaſe not your ſelves to any of theſe things; they are below you as Men, much more below you as Chriſtians. You came hither upon Buſineſs of more conſequence: On that great Errand which every Creature ſo juſtly oweth it ſelf; to glorifie that God which gave you your Life and Breath. You came hither as the ſick Man into change of Air, for recovery and cure. You came hither to imploy an immortal Soul in the ſtudy of Eternity; and with a Spirit of enlargement and nobleneſs to look after thoſe future things which ſhortly ſhall come to paſs. In ſhort, You came hither to ſettle the great caſe of your Souls Heaven-ward on ſuch ſolid Terms that neither the troubles of Life, nor the ſtroke of Death ſhould ever hereafter be able to amaze you. You came hither to ſeek the Lord, and his Face; reconciliation and communion with him whom you muſt enjoy, or periſh for ever.

Dear Youths, theſe are the great ends of Life, if you can apply your tender minds thereunto, and your juſt duty if you can receive them. And who indeed can have the heart to refuſe or wave the righteous pleaſure of the Lord herein? Is it worth the time to de-

ſign

sign (so earnestly as most do) such inferiour things as Honours, Estates, and Friends here? And shall it not much more become us to rouse up our minds to nobler things, worth the Thoughts and the Cares of an immortal Soul? How we may most faithfully glorifie our great Creator? How we may most surely escape the snares of Death? And in the end inherit the long'd-for Crown of Life? If others can find no better Imployment than with *Claudius*'s Soldiers to gather Cockles, or with the poisonous Spider to make Traps to catch silly worthless Flies in; if they will needs (as too many daily do) with the Serpent go upon their Belly and lick the Dust, unworthily chaining down an heaven-born Spirit to poor unsuitable and earthly things: Yet let them be no Presidents unto you. Call you upon your Souls (as that holy Man did) to remember their Country and Kindred above. God hath given you the wings of nobler desires heavenward, clip not then those golden Wings, but make your Flight as the *Dove* unto the *Ark*. Walk you in God's name in the way that is most excellent, and covet you the best things.

III. You have now understood both where you are, and what you have to do; It rests still that you carefully consider, by what means these great ends are at length to be attained and enjoyed. The glory of God is most Mens Language, yet but few Mens care. The Persecutor in *Isaiah* could say, *Let God be glorified*, when he for his part went about by his bitterness against God's People to dishonour him. Heaven and Happiness are easily pretended to, but not so easily enjoyed. Neglect and slightness in the means of our Salvation is the general disease; here we commonly stumble and fall. Most Men could be perswaded to like of the end, but they can scarce away with the means. The Case is however stated unalterably to our Hands, whether we like or like it not. Our way of coming to the blessed favour of

God is that new and living way by Christ and the Covenant of Free Grace. *He is the way, the truth, and the life: no Man cometh to the Father but by him.* Our way to Communion with the *Lord*, or consequently glory in the end for our own Souls, is by the real renewing of our inner Man, and sound Conversion toward God. *For what Communion is Light likely to have with Darkness? Or what Fellowship* (if we will needs remain in our Sins) *can Christ have with Belial?*

We are now come to the great difficulty wherein your present thoughts should be so justly taken up; whereupon the decision of your future state will so certainly depend. Oh! that God may please to bring you under the Bond of his Covenant, and make you Partakers of this great, this blessed, and honourable Change from Nature to Grace, *from the power of Satan to the Kingdom of God.* Knowledge and Education may make an external Professor, but it is only Regeneration that makes a true Christian Conversion, though we may all with blushing confess with many it is plainly despised; with most it is secretly disregarded, which is a matter of great and deep thoughts of Heart, that we set up the exteriour Profession of the name of God without any serious travel in it: But this will serve no Mans turn; it is a truth shall live when we are dead; No Regeneration, no Salvation; *Except a Man be born again, he cannot see the Kingdom of God.* This is that ingraft of the wild branch into the good Olive, that it may bring forth better Fruit: This is as the first Resurrection unto Life, which must fore-run our Ascension unto Glory. This is that lively drawing of the glorious Image of God upon those dark Hearts, which lay before as the Earth in its first Chaos, void and without Form or Beauty. Oh! that Men would forbear their hard Thoughts and Censures of God, and the workings of his Grace. There may be many weaknesses even in good Men, according to the frailty of humane Nature, while they under the hand of God in the transacting of this great work, where ever it is

truly wrought. But ſtill theſe things need not be matter of reviling, diſtaſte, or diſcouragement unto any. What God himſelf ſows is here ſown in weakneſs. And this new Birth, this new Life, this renewing of the inward Man muſt indiſpenſably and certainly be, if we deſire any Part or Place in that new *Jeruſalem* which is above. This is the very poſture of things before you, theſe are thoſe ancient *Landmarks* which none may remove. What manner of Perſons then ought you to be? What continual and ſerious care are you obliged henceforth to take, leſt you ſhould do the work of the Lord and your own Souls ſlightly.

CHAP. III.

Council and Advice propounded for the right Guidance and Improvement of the Young Man's preſent Condition to his own and others Comfort.

YOU cannot now account as too many do, good Counſel either needleſs or burthenſome, it is as an *excellent Oyl* that needs break no Man's Head. The needful and happy *Clue* to carry us thro' all our preſent *Labyrinths*. The *Token* of a hopeful diſpoſition. So (ſays the Hiſtorian) *ſhall any Man become truly eminent and proſperous; if he be willing to ſteer his courſe by the compaſs of good Counſel.* It is the neglect of this that cafts ſo many ſad Shipwracks upon the Shore. Headineſs ruſheth on and is confident, but never proſpereth. There are and will be thoſe Heart-breaking Groans in another World, which may juſtly endear good Counſel to us, while we have a day to live. *How have I* (will the poor Damned one day ſay) *how have I hated Inſtruction, and my Heart deſpiſed Reproof?* Dear Youths, ſtop not your Ear, as the *deaf Adder*, to the Inſtructions of Wiſdom, let them be unto you as the welcome

come friendly gales of Wind, which carry the Ship (that might otherways have lain becalmed) the faster and straiter towards its desired Haven. It is a spur to quicken our pace, a guide to direct our way, which the wise in heart will esteem as the Poet of old: *A sacred thing of great safety and usefulness to all.* The Counsels and Requests I have now more particularly to lay before you for the guidance of your Youth are of a twofold Nature.

1. The first relating more immediately to Religion between God and your own Souls.

2. The other to your relative Condition, and converse which you are entring into here with Men. Tho' therein also Religion is greatly concerned. In both I shall endeavour all plainness; and not cast in matters of doubt and division. Such things are at any time more ready to humour the wrath of Man, than to work the Righteousness of God. The Temple is then best built when there is the least noise of Hammers heard about it. It will be your part, and that which God himself will look for at your hands; not barely to read, or to rest your selves in the verbal Commendations of pious Truths (which Nature is very desirous to sit down upon, as they on this side *Jordan*, and go no farther toward the *Holy Land*) you are to compose your selves forthwith to enter upon the real practice of the good will of God concerning you. And Oh! that God, who alone teacheth to profit, would please to give these Lines any place of abode in your Hearts, to your Souls just furtherance and edification in the great concernments of Religion.

As Man is the noblest Creature in the World, so is Religion the highest ennoblement that he is possibly capable of: A right understanding in it, a wise and cordial consistency with it, (that we may not dishonour what we seem to respect, by an undue profession of it) these are mercies of an high Nature, and come only *from the Father of Lights.* The Heart that is thus upright with God carries always a great Blessing with

it; 'The eyes of the Lord run to and fro throughout 'the whole Earth, and he will shew himself strong in 'behalf of those whose hearts are thus perfect toward 'him. We may here safely sing with the Psalmist, *Blessed is every one* (be he never so mean otherways) *that feareth the Lord*, and (thus) *walketh in his Ways.* The Heathen, though wandring in too much darkness, have yet usually had so high a sense of this, as to ascribe all their welfare to their fidelity and care in their Religion. Thus the great Orator even boasteth of his *Romans*; that it was neither their *Policy*, nor their *Strength*, but their *Piety*, which became the advancement of their Nation. To here! how they *who had not the Law, became yet a Law to themselves*; Let us be provoked to a better emulation by them. But I shall endeavour to be yet more particular with you, that you may not on either hand, as too many in these perilous days are sadly found to do, miscarry in these tremendous matters of Religion.

I. Entertain from your Youth pious and reverent thoughts of God, live in the constant acknowledgment of him in all your ways, let your hearts dwell in the religious sense of his *Deity*, his *Holiness* and *Omniscience*, and they shall lay a Divine weight upon both heart and life. It is a fundamental Principle which God himself stands much upon. *He that cometh to God must believe that God is, and that he is a rewarder of them that diligently seek him.* In the Old Testament we read, *The Fool* (and never any but the Fool) *hath said in his heart there is no God.* And in the new Testament the Apostle tells us of some that were *without God in the World.* Not that God intends to let them so escape and pass away: No, no; though they would have nothing to do with God, God hath yet something to do with them; but the Scripture thus records them for practical Atheists against God, because they care not to know or interest themselves by true grace in him. But as for you, see that you set the Lord always at your right hand, lest at any time you offend against him.

Live

Live continually as in his ſight; for you and all your ways are naked and open before him. Harbour not that thought in your mind, venture not upon that action, though never ſo ſeemingly ſecret in your Life, which you would be aſhamed to own, as yours before God. Still meditate the Omniſciency and greatneſs of the preſence in which we always all of us are, and how all our preſent ways muſt one day abide the touchſtone of a publick Tryal at the Bar of God. Chooſe him in your Youth; and he ſhall be a God all-ſufficient unto you through your whole Life.

Yet reſt not your ſelves too much on this general reverence toward God: But preſs after the moſt particular and filial knowledge of him; You may freely ſay as *Moſes*, without offence, *I beſeech thee ſhew me thy Glory*. He is that God in whom you live, and have your Being; the God of all your Mercies and good things, with whom, if ever you become happy, you are to live to all Eternity. You cannot ſure but deſire the utmoſt acquaintance before hand with him. How earneſt, how affectionately was this pious ſtudy recommended in the Primitive Times! The Language methinks might even enflame us. *I teſtifie*, (ſays Lactantius) *I proclaim it as far as ever I can make this voice of mine to be heard, I declare to all the World, that this is our great Maxime and Principle, the true Knowledge and Worſhip of God, it is the juſt Sum of all Wiſdom. This is that the Philoſophers ſo anxiouſly ſought after: But poor Men they groped in the dark; and could never find it.* Dear Youths! you are willing to learn and gain acquaintance with Men; be ye not then Strangers unto God. I commend, and leave it with you under this great aſſurance; it would moſt certainly become *life eternal* to any of you thus *to know the only true God, and him whom he hath ſent, Jeſus Chriſt.*

II. Let your fear and profeſſion of him and his Name be always guided by his pure Word. It is your *Card and Compaſs*: in God's Name Sail by it. Whatever other deſirable Enjoyments God hath given you,

this without comparison far excels them all: We may safely conclude with the Ancients, The whole World hath no Jewel like to this. Read daily, meditate reverently in those Holy Scriptures. They are the Christians *Treasury*, the Field where the Heavenly *Pearl* must be sought, and may be found. There shall you meet with *History*, none so Sacred, none so ancient: *Promises* none so heavenly, none so cordial; *Precepts* none so righteous, none so holy. *For what Nation is there so great that hath Ordinances and Laws so righteous, as all this Law which the Lord your God setteth before you.* Let these Scriptures be evermore *your Songs in the House of your Pilgrimage.* Men may fondly magnifie Prophane and Philosophical Writings; and somewhat of inferior usefulness many of them have; and we both may and should freely and honourably acknowlege the common Gifts of our Creator wherever we find them.

But still in all things that concern our conversation and souls comfort, go *to the Law and to the Testimony* as the standing and unalterable manifestation, which God hath been pleased to leave extant of his Will unto the ends of the World. *In your Reading*, begin always with Prayer; humbly intreating the Lord that he would shew you the wonders of his Law. *In your hearing* attend with the greatest reverence; still remembring the Ordinance is high, tho' the Instrument may be mean; the Treasure heavenly, tho' the Vessel be but earthly. *In your applying*, force not the Scripture from its native intendment and meaning to the humour of the times; the bias or interest of your own Opinions or Affections whatsoever. Let all your Converse therewith be in all chastity and pureness of mind, take God's Word as God gives it, and resign your selves up to a pious obedience to it.

Remember *Timothy*, and be ye provoked to an holy emulation, he had known the Scriptures from a *Child*; it is they which under God are able *to make you wise unto Salvation.* Your knowledge in other things may be as Brass; your Knowledge in these will be as Gold; greater

greater Riches, and of greater worth. Happy is that Man that is an *Ezra*, a *ready Scribe* graciously versed and acquainted in the Law of his God. It is too likely you may live to hear and see great contentions in the World about Religion; *Lo here is Christ, and lo there*! but go not you forth after them; be not led by the insinuations of Men, whereby they cunningly lie in wait on almost all hands to deceive. I have often been ready to say within my self, Lord! give me a Religion according to thy holy Scriptures, truly built upon the Foundation of the Prophets and Apostles: or I have no great desire to any at all. *Here* our foot standeth upon firm ground; *Here* we may safely repose our wearied Hearts; *Here* we may confidently adventure the great Concerns of our dear immortal Souls; *Here* have we the Faith of God himself, the true and faithful God, solemnly plighted unto us, that we shall not be deceived in our way, that we shall not be disappointed in the end; Oh! stir not from the *horns of this Altar*, from *this City of Refuge*, lest you die. Be you guided by the good word of God; the Heavens and the Earth shall pass away, and the conterous Wills of Men shall come to nought; *but the Word of the Lord shall endure for ever.*

III. After this general Knowlege of the Scriptures, let them more particularly inform you in the true knowlege of your selves. This is that unknown Land, which so few make any discovery of. Many are great Travellers, ready Historians; scarce any Age, any Country, or City, but they are familiarly acquainted with it. The Seas, and utmost Isles; the very Deserts, and remotest Mountains, they can discourse particularly of them, but still are too great Strangers at home; there is one Cabinet yet unlocked, one Book scarce ever yet opened, they are little read in their own hearts. May be it is because the reckoning is long, and we but little provided to clear it; the Leaf where we should read is much blotted, and we take little delight to look into these things. But Dear Children!

ſay not ſo. Neglect will ſcarce pay that debt which grows of it ſelf daily greater; or pacifie that Creditor who takes the contempt worſe than the Debt it ſelf. Know therefore that you have gone aſtray from the Womb; and are though but *young People*, yet *old ſinners*, *great ſinners*, *Goſpel ſinners*, and that God expects true Repentance, true faith at your hands, as well as any, if you deſire any part in the Kingdom of God.

Man is born in ſin, and conceived in iniquity! *His Body frail* and mean as the duſt; a common *Hoſpital* for diſeaſes, which ſucceſſively one after another come and take up their quarters by force there. *His Mind as Nebuchadnezzar's*, is degraded and caſt down from its former Excellency among the Beaſts of the Field, and there it now walks. *His Underſtanding*, that bright and precious Lamp, is gone out, nor does he now lift up his Eyes any longer to know the Lord; but ſinks down in ſtupidity of ſpirit, as one regardleſs which way his Soul goes, as one utterly alienated from the Life of God thro' the ignorance that is in him. *His Conſcience* that noble watch, and under God the very *Life-guard* of his Soul ſtands no longer upon its Watch-Tower, but lieth as one that fainteth! bleeding, and dying at the Gates. The *Affections*, all in an uproar and confuſion, *Judas like* betraying their Maſter; rending themſelves from their juſt Service, and haſting to ingratiate and let out themſelves to a fooliſh treacherous World. He that might have been ſometimes ſaluted, and that truly too, *Jedidiah*, the Beloved of the Lord, the Son of God, and Heir of Glory, His Blood is now ſtained, and he muſt be arraigned under that joyleſs title *Loammi*, none of God's *but a Child of wrath, a ſtranger from the Covenant of Promiſe*. Under the guilt of ſin, and he knows it not. Under the power of ſin, and he feels it not. Reſponſible to God for all he now does, and yet regards it not. Within a days march for ought he knows of Death and Judgment, and yet lays it not to heart. *His eyes hath he cloſed, and he knows not the things of his own peace.*

Theſe

These things, Sirs, are no hidden secrets; the Heathen though at a great distance, yet easily saw Man's misery, and frequently made both affectionate and voluminous Lamentations over him. He that converses but the least with their Writings, will soon understand what sorry Titles of Honour, what mean and sad descriptions they bestowed upon their nature, and its present condition in the World. *The pattern of frailty, the spoil of time, the sport of Fortune, the very Picture of sickleness; filthiness from the birth, too much a Beast all his life, no better than a feast for Worms in death.* This was the Language they generally gave of Man, and they thought they miscalled him not. Poor Men! they were eye-witnesses indeed of the sickness; they saw things were ill, but they scarce understood the rise and cause of the Disease. They could only cry out in the general, as one of them bitterly did: Woe is me, and yet what is it that I cry out so mournfully of? Oh! it is the manifold miseries we lie exposed unto. Dear Youth, you must be perswaded to sit down and apply the story. The case is naturally yours, too truly every Mans. Smite upon your breasts in a due sense of these things, and say with *David*, *then Lord; I am the man.* It is I who have thus sinned *against Heaven, and am no more worthy to be call'd thy Son.*

IV. This being your wound, where shall we now find any balm or healing for it? We are not likely to stay long here on Earth: And without pardon of sin we can never expect to come to heaven. The love of God thro' sin is already lost; the life of grace extinguished; a debt and guilt the saddest, the greatest that ever were is *contracted*; the comforts of this present life are decay'd; the *Strength* and *Sting of Death is* exceedingly encreased. We may now too truly name our selves *Magor-Missabib*, fear and terror round about. Yet be not too much dismayed, there is hope in *Israel* concerning our Case. And I may and must invite you this day to *Jesus Christ*. Oh! hunger and thirst after him and his righteousness; that in him your sins may

be covered, and your Souls clothed with the garments of Salvation. It is not *Muſick*, it is not *Wine* that a condemned Perſon deſires, but a *Pardon*. Go you and do likewiſe.

I told you even now a ſaddening Story: I may now bring you tidings of a more welcome one. Receive it as becomes you in the Lord. The Father of Mercies hath from his Sanctuary looked down upon our low Eſtate. He ſaw we were ſold for bond-men, and for bond-women; falling into the hands of Satan and miſery for ever; there was no Eye to pity us, our own Strength and Righteouſneſs departed from us; The redemption of our Souls was likely to ceaſe for ever. In theſe great ſtreights his bowels were moved to have compaſſion on us. His own Arm undeſerved, undeſired, brought Salvation to us. The work was great, and he truſts no meaner Perſon than his own Son with it. Him the Father ſends and ſeals him; he giveth him up to death, and raiſes him up to life; and all for this great end that he might *be a Prince and a Saviour to give Repentance and forgiveneſs of Sins to ſuch poor* Creatures as you and I are. *Behold the love wherewith the Father hath loved us.* 'The Son accepts it. As it was written 'in the Volume of God's Book, he is content to come. If his Death will procure our Life, he goes willingly to it. 'He ſubmits himſelf by imputation to be made 'ſin, who yet actually knew no ſin; that worthleſs 'we might be made the righteouſneſs of God in him. In purſuance of this unſearchable and *unutterable love* it is that the Spirit of God ſo often calls on our hearts, that the Ambaſſadors of Chriſt are ſent in ſuch earneſtneſs to beſeech us to be reconciled unto God; That the word of God is left as his Agent, always Reſident in our Houſes, to treat with us, that we might receive the pardon of ſin, and live.

This is that rich grace which the *Prophets* ſo long ago enquired after, and propheſied of. And this in God's name I humbly encourage and exhort you to get. Pardon of ſin may verily be had, only ſeek it aright.

Turn

Turn not the grace of God into wantonness. Boast not as if your condition were out of danger, because there are it may be some soveraign *Antidotes* in the Shop, or a rich *Cordial* in the Glass: The sick man may nevertheless languish and die, if he makes not a real use of them. Go humbly to God by Prayer, go by Faith, go with a full purpose of Heart, 'That if the 'Lord shall please to speak peace, you will no more 'return to Folly. Prostrate your selves, spread your case before him, tell him, it is not Corn, or Wine, or Oyl that you come for, but the light of his Countenance. Tell him, it is the pardon of your Sins, and Justification in the blood of his Son, that is to you the mercy of all mercies, which you above all things stand in most need of; and that (if he would please to give you leave) this is all your desire, and humble boldness, by the hand of Faith to touch his Golden Scepter, to take hold of his tender Mercies in Christ, and live. It may be he will say, as in the Gospel, *Son! Daughter! Arise; be of good chear, thy Sins are forgiven thee.* Ah! that this sacred, this fundamental Mercy were more in our Thoughts. Men may weary themselves in vain discourses to find out wherein their chief Happiness consists, and who is at length the happy Man: But alas! the wise Man needs not glory in his Wisdom, the rich man may forbear boasting in his Riches. We may once for all, conclude with *David*, *It is none but he, whose sins are pardoned, whose Iniquities in Christ are covered, who is the truly blessed Man before God.*

V If God shall shew this great Mercy, be you careful to return the answer of a good Conscience, and give up your selves intirely and unfeignedly to him in a truly gracious Life. Therefore indeed hath the grace of God appeared in the World to ennoble our *Conversations* above the Principles or course of Nature to an higher Life, the Life of Grace. And if any shall ask what Christianity means, We may answer in the language of that holy Man, *This is the sum of the Christians Religion*

Religion, to live free from sin and wickedness in the World. It is manifestly the highest Testimony and Commendation that we poor Creatures are ever able to give to Religion; when we do not barely complement it, *Ephraim like*, with goodly words, but practically offer our selves to the service of it, endeavouring to acquit our selves in the just performance of great and gracious things. *The Christian* (says the Father) *then and then only shews himself worthy of his Christian name, when he walks in his Conversation Christianly.* By this shall Men know that we like our Religion indeed, that we account God faithful, and his righteous ways worth our careful walking in. The Gospel deserves it, Men expect it, we should fulfil it. 'All People are ready e-'nough and will walk every one in the name of his 'God; and let us also though upon better grounds 'walk in the name of the Lord our God for ever and 'ever. But alas! herein Christianity covers its face, 'sits down with tears upon its Cheeks, and bewails it 'self as one too much neglected on all hands. Me-'thinks I hear its Groans as in the *Lamentations*, It is 'nothing to you. Oh! All you that pass by: You 'that are called Christians, and which is yet more, you 'that have come forth as Protestants from the Corrup-'tions of former Ages; that ye might (*as* Israel *going 'out of the Land of* Ægypt) the better serve the Lord; 'when shall Wisdom be practically justified of these 'her Children.

The prophane Man doth the Devils work with all his might; he runs violently to the utmost excess of Riot. The worldly Man's heart takes not its Rest in the Night; he is drudge enough to the World for the recompence he is ever like to have from it. These spare no pains, but act like themselves, too true to their Principles, such as they are, wherever they come. But how do the Professors of the everlasting Gospel faint in the head of the Streets! How cold and weak are they! How sparing and slow to adorn the Doctrine of God and our Saviour! With *Ananias* and *Saphira*, we

we keep back part of the price. We offer the Form, but too often with-hold the Power. *Sirs!* if we have judged Religion worth profeſſing: let us alſo judge it worth the practiſing. It may be, our care and labour of Love may one day be found as a ſweet memorial before the Lord. *Dear Youth!* You will meet with many it may be poſting a *Jehu's* pace in the Opinions and Traditions of Men, for indeed a carnal forwardneſs in ſuch things, whether on the right hand, or on the left, coſts us not much, Nature it ſelf can afford it. But *Oh Lord!* how rare a thing doth it ſtill remain! to find an *Hezekiah*, that can teſtifie upon his Death Bed in what uprightneſs he hath walked before the Lord all his Life. *Iſrael* may be as the Sand by the Seaſhore for common Profeſſion: but theſe will ſtill be too near the Lord's reckoning, *One of a City, and two of a Tribe*; that is very few. Wherefore revive that Inſcription which was once engraven upon *Aaron's* Breaſtplate, and copy it out fair in your Lives, and be ye Holineſs to the Lord. Let this be your kindneſs to that ſacred name of God by which you are called; not to leave it as too many do ſubject to every ones reproach, by the careleſneſs of your Carriage; but by the vertuouſneſs of your Deportment do whatever you can to make it a praiſe in the Earth.

VI. When at any time your tender hearts ſhall be deſirous to refreſh and eaſe themſelves from the Sorrows of this Life; Evermore go to God and the Comforts of Religion. This was the ſolemn counſel and farewel the Jews were wont to leave with their deareſt Friends when moſt overwhelmed with ſadneſs, *We wiſh you* as the beſt Cordial the Comforts of Heaven. We might herein not without juſt Indignation ſay (as *Elijah* once did) *Is it becauſe there is no God in Iſrael, that Men ſend to Baal Zebub the God of Ekron?* Is it becauſe the All-ſufficient God is become as an empty Vine, that there is ſuch hurrying after the World and its fading Comforts? The provocation and indignity that is herein offered to God is exceeding high; it is in effect a denying

nying of that God that is above. Oh that Men would not deal so dishonourably by Religion. That whereunto we appeal for our future *Salvation*, in the name of God let us therein rest for our present *Consolation*. It was from hence the Martyrs drew all their Joys. They justly might and did thank God for it, that their Prisons were to them as Palaces; their Chains as so Bracelets of Gold. It was Religion that feasted them in their Dungeons; that enabled them to write so chearfully to their Friends (as many of them did) *I am in the esteem of men in Hell for outward misery: But I am in my own sense as in Heaven for all inward Comfort in the Lord.* And it is from hence that we also (if we be not wanting to our selves) may also draw Waters of Joy for our Souls out of the Wells of Salvation. Dear Children! be perswaded in the day of your sadness, to make use of Religion, you will find it your best Comforter in the whole World. Chearfulness is indeed that Mannah which Nature is so desirous as oft as may be to taste of; and God is as freely willing that we should have it. He hath provided that for us; *Joy is sown for the righteous.* And he hath invited us to it. *Rejoyce in the Lord ye righteous, and shout for joy all ye that are upright in Heart.*

VII. You may soon find in God all proper and suitable Comforts in every condition. There is an Estate for the poor, strength for the weak, a Father for the Fatherless, Pardon for the bleeding Sinner, healing for the broken in heart, a better World for those that are weary of this, Immmortality and Blessedness for all that chuse and love it; Heaven and Happiness so transcendent, so glorious, that we may modestly say, the Heavens which we here behold, are but as Earth without form and beauty, in comparison of that Heaven of Heavens which God hath appointed for the everlasting rest, the true home and habitation of his Servants. Such a God and such Comforts are enough, whenever we walk through the Valley of the shadow of Death, we need fear no evil; these Joys of God

may

may be an everlasting strength unto us. There can be no affliction so sad, but you may arise and lead your Captivity captive. You may make the proudest of them, as *Adonibezek*, serve under your Table. Or as *Tamberlain* did by his conquered Foes, make them draw at your Chariot-Wheels, and serve to the encrease of your Triumph. Let the fiercest Lion come against you when it will, you, as *Sampson*, may overcome it, and may propose it a. your Christian Riddle, that *out of the eater* (the most devouring Affliction) *you can fetch meat*: Religion allows all its true followers to rejoyce in the very face of Tribulations, knowing that they (how unlikely soever) yet *work for us a far more exceeding Eternal weight of Glory*. There can no outward Enjoyment whatsoever come to your hand, but it might be hereby refined and improved seven-fold unto you. Your bad things might be made good; and your good things better. This is that true *Philosophers Stone*, that turns all into Gold, all into Mercy. *We know*, (says the Apostle, and it is no dubious conjecture, but a truth may be safely built upon) *all things work together for good to them that love God*. Once more then dear Children! let me commend you to God and the Comforts of his Grace. Be not your own Enemies. Seek not the living among the dead; look not for Comfort where it is not; neglect it not where it is to be had: But humbly say unto God, *Thou O Lord! shalt be my Hope: thy Word and thy Promises my Souls Comforters in the Land of the living.*

CHAP.

CHAP. IV.

Advice in reference to the right ordering of our Civil Converſation and Concerns in the World.

I Have now laid before you ſome of the principal Points of your Concernment and Duty between God and your own Soul's. The Lord himſelf by his own good Spirit ſupply and ſuggeſt the things of your everlaſting Peace yet more particularly and diſtinctly unto you. It remains now according to the method I formerly propoſed, that I ſhould leave with you ſome Advice touching your Civil Converſe with Men, and good management of your outward Condition here in the World; That you may behave your ſelves wiſely, ſociably, and vertuouſly in all. The Philoſophers had a great apprehenſion of a good *Genius* ſtanding at the Door, *to inform the green Minds of Youth what they ſhould do, and how they might moſt virtuouſly enter the ſtage of Life.* They might miſtake the name (as in moſt things they darkly did) but both they and we muſt all acknowledge the abſolute neceſſity of the thing it ſelf; *That there be all timely care for the due Conduct of Life.*

You are now going into *Civil Society* amongſt Men, where very much of the comfort of Life depends upon our mutual acquitting our ſelves each to other in the good Offices of Vertue and Humanity. Theſe are in their Place as current Coin, which ſhould paſs freely to and fro for the upholding all deſirable intercourſe and commerce each with other; without which we ſhould be but as ſo many angry Waſps, tho' ſhut up together in the ſame Neſt. Or as wild Bears grumbling ſavagely one by another in the ſame common Den. It was the Glory of the Goſpel, that it did not make void, but eſtabliſh the Law. And it is our comfort Lord, that we need not, neither are we called ſo to profeſs *Chriſtianity* as to put off *Humanity.* If any ſhall frowardly ſo do, he erreth exceedingly from the Faith, and brings up an evil and unjuſt Report upon the good name of God and his righteous ways. The care which in this reſpect lies before you, and cannot but be exceeding

dear

dear unto you, is briefly this; To consider how you may go in and out through the great Hurry and Tumult of vicissitudes and various troubles continually assaulting us here; so as to be neither burdensome to your selves nor others; but chearfully composed and setled in your Minds; useful and serviceable unto all. Such an one we may honourably Enrol and Sirname, a true *Citizen* and *Denizen* amongst Mankind, *made free*, and meet for Converse with a Civil World. This is in a great measure that good which God hath laid out for the Sons of Men. Very desirable by all, but rarely *attained* by any. *The Labour of the Foolish* (experience sadly shews us) *wearieth him, for he knoweth not the way unto the City.* In your pressing after these things, the most comprehensive and general rule that I can commend unto you, is plainly this. A rule worthy to be transmitted as a Treasure from the Father to the Son, and his Childs Child after him: *Cordially espouse all Vertue: Constantly hate and decline all Vice.*

Never was Vertue any Man's hinderance in ought that is desirable: Nor Vice a true means of good to any. But as the Daughters of *Heth* to *Rebeccah*, that which will make our very Life a Burden, and wearisom to us, if our Souls shall match themselves unto it. Vertue, we are told, if we could behold it with the Eyes of our Bodies, would attract all Affections to it; would draw all Men into an Extacy and Admiration of it. *Seneca* goes yet further, telling us (and that truly) in this vailed Condition, wherein it goes up and down almost *incognito* in the World; *It yet darteth some rays upon all Mens Minds, insomuch that they who embrace it not, cannot but see it and highly respect it.* But Vice, whatever Interest it hath unduly gained in most Mens Affections soon hastens in all Mens Experience to this joyless upshot. It disturbs and clouds us with Guilt and Fears within our selves. It renders us odious and unsavoury, slighted and rejected with others. It wastes Estates. It blasts Reputation. It imbaseth the Mind. It corrupteth the Life. It drags down the whole Man to Shame

and

and Misery. It is the Philosophers *Sphinx* which however it may seem to propound to ye, yet devoureth all who fall unwisely into its Imbraces. It is a deceitful *Laban*, that changeth our Wages. We may go out after it with the *Prodigal*, pleasant and full of Hopes, but shall too soon return like him with Rags and Hunger. This is the general Rule, which cannot fail any that are true to it. The Lord give you Hearts to put it upon trial, and to abide all your Days by it. And it shall assuredly keep you in your goings out and comings in from those manifold Evils, which most Men by their own wretchedness pull down upon themselves.

For more particular directions; Amongst many other things of great weight, you will have exceeding need of these three in your pursuance of such a comfortable Life here on Earth.

1. You shall have great need of *Government over your selves*; that there be no disorders at home.

2. You will have great need of the *utmost Prudence for the* dextrous disposal of all your Affairs, that there be no Miscarriage in the practical part of your Life abroad.

3. You will have great need of *much Humanity* for your better Converse with all Persons, that there be no violating the Law of Civil Society, the common interest of Mankind. Upon these few Hinges the chief *Concerns* of this present Life do very much turn. Where these are safely settled, *Vertue* hath its triumph, *We* the tranquility of our Minds, *Our Conversation* its just composure, and all the blasts of Adversity shall be no more able to do us any prejudice, than the Clouds which are so far inferior can do unto the Sun, whose Orb and Motion are both exceeding high above them.

1. You will have great need of *Government over your selves, and a Guard continually upon your own Spirits*; keeping your Affections, as the *Centurion's* Servants, in all Subjection, meekly to go or come, as the occasion and matter shall require. This is that noble Conquest which *Solomon* in the Wisdom of God so highly commends. Stronger *is he that ruleth his own Spirit than he that taketh*

eth a City. This is that desirable Kingdom, that the meanest Subject, without the least disturbance of the Government under which he lives, may happily attain. *Are you desirous* (says the Philosopher) *of a Kingdom? I can presently shew you one; rule wisely over your own self.* A profuse letting out of the Heart upon these inferiour things, betrays us to every emergent Temptation, and proves usually in a short time (like *Sampson's* fond love) our inthralment, our Shame and Death. *A City broken down and without Walls* (the Holy Ghost tells us) *is that Man that hath no rule over his own Spirit.* Man is the noblest Creature in the whole World, and his Government of the highest moment; To see him sit clothed, and in his right Mind; every Thought, every Affection, as so many Wheels in their proper Place, at their true Motion, This is the honourablest sight among all the manifold works of God upon the face of the Earth. Dear Youth, beg and strive that this may be your happy Lot. That every one of you in your *several* times may be another *Socrates*; that it may be said of you as of him, by whoever observes you, *That you are still walking in one and the same vertuous frame of Mind, one and the same cheerful complexion of* Countenance. You will see some *Heraclitus like*, bitterly passionate, almost to death, for every light trivial cross. Others again *Democritus like*, as wide on the other hand, ready to laugh at their own Shadow. But you will still find it, in the sequel of your Life, your Honour as to Men, and your great Comfort as to your selves, to keep a juster Rein over your Affections. We may say of our Affections, as we use to say of Fire and Water, *They are good Servants, but bad Masters.* You may safely take it as your *Vade mecum* along with you, in reference to the things of this Life? Desire not any thing immoderately, fear not any thing too anxiously. Delight not in any thing too excessively. Lament not any thing too bitterly. All these are but as so many several sorts of moral drunkenness. We may be affectionate, we must not be immoderate. The enjoyment of our selves, and the

the ſerenity of our Minds is ſtill more than all. It is high time for you to be conſidering with your ſelves, it may be God hath laid out for ſome of you a tempeſtuous Voyage upon theſe Seas. More Indignities, more Repulſes from the World; more Unkindneſs, more Revilings from Men; more Chaſtenings under his own Hand; more Sickneſs, more Poverty; more Trials every way than you are yet aware of. Are you ſtrengthening your ſelves, in your Patience to poſſeſs your Souls, and in all ſweet compoſure to bear them, when they ſhall indeed come? That you may ſay as *Job*, it is but the thing that I have prepared and looked for, that is come upon me; I will with Patience accept it, and will not charge God fooliſhly. It may be on the other hand ſome of you the Lord may enlarge your Borders; and bring you forth as Veſſels unto ſome Service or Honour in your Generation. Are you now inſtructing your ſelves in the vanity, the dangers and continual reſtleſneſs of high Enjoyments; the manifold Temptations that attend them; the ſtrict accounts that muſt be given of them; that ſo you may paſs (as becomes the wife) with a due modeſty of Spirit into them. This Dear Youth, is that ſobriety of Mind that I have deſired to ſet before you. Oh that you may be able when it comes to your Trial to know how to abound or want: how to live in honour or obſcurity, entertaining with ſweetneſs whatſoever condition the All-wiſe Diſpoſer of all things ſhall order for you.

II You will have as great a need of the *utmoſt Prudence* for the dextrous diſpoſal of all your Affairs without doors, that there be no miſcarriage in the practical part of your Life abroad. The natural Eye may direct the Body: but it is Prudence only that can inform and conduct the Life. *The underſtanding of the Prudent* (we are told from the Lord himſelf) it is that which *directs his ways*. This is that wiſe *Pilot* that beſt ſteers the Ship, and preſerves it from all the Rocks of Danger that lie in our way: The *Phyſician of Life* that preſerves the Converſation in Health, *Wiſdom is the principal thing*; above

above all getting let us labour to get Understanding. Foolishness, it is the Souls *Apoplexy*, wherein all the noble Faculties of the Mind are cast into a dead sleep. The Soul's *Dream*, wherein meer Fansies swim up and down, but little true reason. It is a *Sampson*, whose Eyes are out, the Scorn and Derision of all. It is the *unskilful Hand* that marrs, and brings to dishonour every action. It is the *blind Traveller* that continually stumbles wherever he goes, and still knoweth not whereat. It is the *dead Fly*, that corrupts the whole Box of Oyntment. The least mixture of it immediately stains and overcasts many vertuous Actions. Take heed, Dear Children! that you become not such unsavory Salt, that such Folly cause not you to go astray in the progress of your Life. Let *Solomon's* Prayer in his Youth be your daily intreaty unto God. *Give thy Servant, O Lord! an understanding Heart*, that I may know how to go out and come in discerning between good and evil. Life is a *Theatre* full of action, the *Scenes* thick and various; a multitude of fresh *occasions* continually crowding in upon us; our *Time short*, the *Opportunities* of actions seldom seen till they be slipt by and gone. These things will call for a world of Wisdom to contrive and order all for the best. Well in this great and difficult case let *Prudence* be the Solicitor to attend and look after it. As the handmaid of the mind, that may go to the Door when these occasions shall thus earnestly call; that may take their Errand distinctly, give them their Answer fully; treating every *Occurrence of Life* fairly, without precipitancy, without delay. It is the greatest honour of *Prudence* that it is (as *Ezekiel's* Vision) full of Eyes; able to look upon time past, time present, and time to come: making all these several Winds to fill her Sails, to serve in her Voyage, for the dispatch of her Work.

1. It will be the work and care of true *Prudence* to look back upon time past by way of reflection, that the former miscarriages of Life may be henceforth corrected, prevented, and seen no more. Who so is wise, his

his own Failings shall become his teachers, and charge him that he return no more to Folly.

2. It will be the farthest task of *Prudence* to look circumspectly to the present. It is all the time we have an uncertain hold of, we may well be choice of it. *Prudence* is herein very solicitous.

3. And to the time to come.

1. *That nothing be now done in vain*, but for good and weighty ends. Ends *so righteous* that they may be fairly vindicated; *so lovely*, that they may be worthy to be embraced: *so useful*, that they cannot be refused. The wise Man is able at any time to answer in all his actions, as once *David* to his Brethren, *There is just cause for what I have done.*

2. *That nothing be done by uncomely means*; but such as may be truly *righteous* in their nature, best *serviceable* to the end, and *honourable* for us to make use of. *Alexander* (how desirable soever it might have been unto him) would by no means unhandsomely steal a Victory; and the vertuous Heart scorns and refuses to debase it self to do evil, that good may come of it.

3. *That nothing be done rashly*: but upon well digested thoughts, concocted by just deliberation. The understanding (as the living Spirit in the *Prophet's Vision*) moves the Wheels; whither that is to go, the Wheels go, and without that they stir not.

4. *That nothing be done boisterously*: but calmly, not with much noise, but rather with good effect. Our Minds may run much upon the Thunder and Earthquake: but the *Prophet* tells us, it was in the *still small Voice* that the Presence of God was rather found. Soft words and hard arguments we usually say make the best disputations, and we may as safely conclude *meekly, but surely*, is the honourablest Character in almost any prosecution.

5. *That nothing be done unseasonably*, but as Apples of Gold in Pictures of Silver, being humbly studious to approve our selves in this, Followers of God; that our Works might also for their measure have somewhat of beauty in their Season.

6. *That*

6. *That nothing be done excentrically*, which lies not so properly in our *sphere*: but a studious adorning of our own Province, a careful attending to that which is incumbent upon us. The Creatures beneath us are not so senseless but they hearken to God in this, and strictly confine themselves to their particular Task. It shall be our honour also before the Lord, to preserve our selves from that Arraignment, *Who required these things at your hands?* Duly to watch *our own Vineyard*, and to make our Station a praise to all that shall behold it.

7 *That nothing be done negligently*: But with due Strength and Industry. Faint offers of actions are but poor insignificant *Ciphers* with *Prudence*, she allows them no place in her *School*. She is very desirous fairly to finish whatever she undertakes; and wishes all would take it as their Memorial Sentence, *Whatsoever their hand findeth to do, that they would do it with all their strength, since there is no Work nor Invention in the Grave, whither we shortly are going.*

3. The work of *Prudence* is not yet finished; in the last Place it openeth its Eye also upon time to come. Folly indeed scarce stirs much out of its own doors; takes no great delight in going much forth. But it is the proper nature of an enlarged mind, to make, as the Eagle, toward Heaven, to desire, to look over the Wall, and see toward Eternity. To go out, as *Isaac*, into the Fields, and meet with its future Condition by Meditation. Herein it is still the Task and Office of *Prudence* to stand in the *Watch-tower*, and sound the Trumpet: *to foresee the Evil, and hide it self*, and (as those that feared the Lord amongst *Pharaoh*'s Servants) to get out of the way of Danger against the Hail and Storm comes. Thus doth it belong to *Prudence* to espy opportunity while it is yet at a distance, and to get it self into a posture of Defence beforehand, whether it be for avoiding of Misery, or for the attaining of Mercy; that it be not taken as the foolish Virgins, slumbering and at unawares. These are the cares that

Prudence

Prudence takes, in this wariness doth she proceed in all her ways. So circumspect, that she cannot be deceived by others; and yet still so virtuous, that *she scorns* to have any deceived by her. Her whole *Carriage* is full of Beauty, and her Works soon praise her in the Gates. It is true, such Wisdom is high, and very few attain it, but it is nevertheless our standing duty, and could we reach it, our Conversations would be no longer like the ordinary *rate* of the Carriage of the World, without Form or Comeliness; but like *Moses* in the Mount, shining with the very Rays of the Glory of God upon it. Dear Youths be you willing to apply your Hearts to all this Wisdom, and endeavour henceforth to begin to walk thus wisely in a perfect way. *Light* cannot more *excel Darkness*, than Wisdom excelleth Folly. The Lord grant whatever others do, that *Wisdom* may be practically thus justified in you *as her Children*. This is the second thing so importantly needful for you, a Spirit of Wisdom (*as Eyes in the Wilderness*) to guide you in all your ways.

III. You will have great need of much Humility for your better Converse with all Persons; that there may be no violating of the *Law of Civil Society*, the dear and common Interest of Mankind. We are none of us born to live *Stoically* in a *Cell* alone by our selves, but in a more open Air conversing with others, useful to many, loving and just to all. *Prudence* without this degenerates into a vicious Subtilty and Craftiness. *Fortitude* without this into a savage *cruelty and violence*. *Diligence* without this may fill its Barns with *Dives*, but it hides its Eyes from its own Flesh, and starves the poor *Lazarus* at the Door. And at length *Nature it self* without this becomes like *Nebuchadnezzar*, fit to be driven from among Men, remaining a stupid barbarous thing, its *heart* as the *heart* of a Beast, too brutish within it. Civil and loving Society is the great *Exchange* of Nature; where we should all meet, not for ostentation and complements, but for real mutual accommodation. It is *Natures Table of Ordinary*:

where

where the ſeveral Lodgers may come and take their Diet with the greater refreſhment together. It is as a *County Feaſt*, where Strangers become fairly acquainted, and readily embrace each other upon the welcome account of a common Relation. It is the *univerſal Character* intelligible with all. It is the *travelling Language*, which alone frees us from being *Barbarians* to others, and they to us.

This is its ſhort *Deſcription*. An *Apelles* if he were to draw it in its moſt lively Complexion before us, muſt preſent it with its Face ſerene and clear as the Sky, having no Clouds to diſgrace or obſcure it. Its Carriage is every way anſwerable. It behaves not it ſelf unſeemly. It is not auſtere and froward; But mild, and taking. Not ſubject to the leaſt Exception, but highly dear to all. As to its Deportment, it is not nicely artificial or affected, neither is it willing to be ſordid or neglected. It tempers its Carriage, as its Cloaths ſuch as it may beſt diſpatch its buſineſs in for Decency and for Service. It is burdenſome to none by unſeaſonable Viſits, by idle Interruptions, by wearifom Detainments, by fruitleſs Diſcourſes, by unbecoming Requeſts. It hath not ſo learnt the Laws of Converſe.

Theſe *Solæciſms* in Converſation were to commit an Aſſault upon Civil Society. It honours and affects a publick and common good. Reckoning that its private Cabbin ſhares with the common Condition of the Ship; and that the beſt way to ſecure that, is to help what we can in preſerving of the Veſſel aſſaulted. He that truly ſeeks the good of others, doth therein a kindneſs to himſelf. It ſometimes allows it ſelf a little to ſtudy the Diſpoſitions of others, not as a *Flatterer*, that it might ſee how to inſinuate it ſelf, or humour them in evil. Nor as a *Pirate* to find where Nature is weakeſt, and might be eaſieſt ſurpriz'd by ſome crafty deſign: But as the *Phyſician* ſtudies his Patient for the more friendly application of it ſelf. It readily reſpects and values Endowments and Gifts in others,

and acknowledges them to proceed from the Father of Lights, and heartily wishes much Good and Honour may they do to those on whom they are bestowed. It buries also with as much Modesty their Weakness, saying God in Christ may have forgiven them. I may and will humbly pray for them; and if I have Opportunity, will endeavour in a Spirit of Meekness to heal them, but it would by no means become me unkindly to grate upon them. It hath a very happy disposition as to the forgetting of Injuries. And it is likewise as happy in the constant, ready, and grateful remembrance of Kindnesses. It takes little delight in burdening its Memory with the Evils of others; there is no such desirableness in them, they are Faults the sooner expunged the better. It rather stores its mind with the Thoughts of its own Duty, as the better and more becoming Treasure. It striveth cordially to overcome Evil with Good, and abhors where it receiveth Good to render Evil. It chearfully rejoyces with them that rejoyce, feasting it self with the good of others, as if they were so many Dishes at its Table. It condoles likewise as affectionately with the afflicted, and puts it self in mourning at its own Charge, as being one nearly of the same kindred and Family of Mankind.

Thus is it both able and ready to serve in any capacity, to accommodate it self to every Office, for the repairing of the Breaches too open every where. To the weak it makes it self weak, to the strong it becomes strong; it becomes all things virtuously unto all, that To by any means it might serve some. To its Superiours it is respectful. To its Equals loving. To its Inferiours courteous. To all it is truly Candid, affable and temperate in Speech, modest in Behaviour, Pleasant in Countenance: And above all kindly Affectionate and gentle in Heart. Thus doth it shew forth many Vertues united and shining together. This was above all his other Conquests, *Cyrus* his most renowned Victory (as *Xenophon* tells us) without Wounds to himself,

himself, or grievance to others. *The Places that were impregnable by strength of Arms he overcame and took them by his unparallel'd Humanity.* Many Daughters have done vertuously, but this in an angry World greatly excel them all. Such Love shall justly deserve, and easily procure Love again: Love free from Envy, and Respect without constraint. Oh! that you, dear Children may walk so happily in all your ways.

CHAP. V.

Instructions in respect of relation, and a right Deportment therein.

BUt this precedent Subject being as large as Life it self, with all the various Occurrences of it; I shall only request you,

1. As Children, to an obedient Carriage toward your Parents.

2. As Servants, to a due Subjection toward your Masters.

First, *As Children in relation to their Parents*: Let it not seem a burden to you to honour them as becomes you in the Lord, God doth not so much urge your duty upon you by force of Command; but sweetens it with a welcome and grateful Promise. *Honour thy Father and thy Mother; which is the first Commandment with Promise.* Be you truly dutiful to those from whom, under God, your Life came; and God shall pour forth his Blessings upon you through all your whole Life, all your days in the Land of the living. Sow not sparingly, if you desire to reap plentifully. Writers have been voluminous in this righteous Subject, and have frequently told us, *No equal Requital can be made to God or Parents.* So great is your Debt and Duty to both. The Heathen have been very expres in it; professing that it is not enough barely to refrain such evil Courses

as would become a grief and sorrow to Parents; which yet too many will not forbear, but it will be expected that we do not detain from them that Joy and Comfort which is their just due: but endeavour in the most filial Deportment to lay before them matter of Gladness, and Rejoycing, Honour them, and Obey them. No meaner Person than our Saviour himself, we read he went down with *Joseph* and *Mary* his Mother, *and came to* Nazareth, *and was subject to them.* Lo! here an Example indeed; be ye Followers of Christ as dear Children.

Accept their Counsels with Thankfulness: They are the Counsels of their long experience, and may be faithful Guides through your following Life. *Bear their Rebukes with Meekness*, since they are the Rebukes of Parents, that have Authority over you, and are the Fruits of tender Love, which your selves know they so affectionately bear unto you. Despise not their age though frail; slight not their Persons though mean, divulge not their Infirmities, though many; lest the Curse of *Cham* overtake you, for adding to their Weakness your own Wickedness.

These things it may be God may order for your Trial, and for the more kindly and genuine Expression of your Duty. Hearken unto thy Father that begat thee, and despise not thy Mother when she is Old. Where the Hedge is lowest God repairs it strongest, that our Duty might still remain inviolable. If they be as *Jacob* in any streights; be you, as *Joseph* their Staff, or like the pious Stork, the Nourisher of their Age. If God shall hereafter shine upon you, and raise your condition to an Honour among Men, hide not your Eyes from your meaner Parents, acknowledge them chearfully, honour them willingly, behave your selves in their Presence respectfully. Say still as that King of *France*; though I be now Superiour to many others, I am still Inferiour to my Parents. The glory of the Young Man is his Modesty and Submission. And we may truly say, as the Apostle in a Case not unlike *He*

that

that honoureth not his natural Parents whom he hath seen, how shall he honour his heavenly Father whom he hath not seen? Your Parents have hitherto cared for you with an exceeding great care, and what shall now be done for them? requite their affectionate tenderness toward you with a filial Ingenuity and Respectfulness toward them. *He were hard hearted indeed, and unnatural beyond Expression, who could requite his Parents Evil for all their Good.*

Secondly, *As Servants in Relation to your Masters.* Be ye indeed their Servants to whom you yield your selves to obey. Your very Relation speaks you not your own but theirs. If you receive their Wages, do not your own, much less Satan's work. Be you to your several Masters as *Eleazer* was to *Abraham*, religious, prudent, industrious, and faithful in all your Masters Business; interesting God by humble Prayer in all your Undertakings. Be careful as he was though at the greatest Distance from your Masters Eye. Speaking as he did becomingly of the Family in the hearing of Strangers; and very desirous as he still shewed himself, that your Master's Affairs might prospet under your Hands. In such a Servant the heart of his Master shall rejoyce, and trust in him. Such a Servant we may truly say, is already preferred to an higher Place. The Apostle plainly tells us that such serve the Lord Christ, and shall of him receive the Reward of Inheritance. Faithful Servants God will take a particular care of, and will see that their Wages shall not be abridg'd or detain'd from them. Their Masters may account with them for their outward Service, but when they have so done, God will assuredly farther requite them an hundred Fold, because they have done this thing in the singleness of their Hearts, serving their Masters as in the sight of God, and for his sake.

You are ready it may be sometimes to sit down and complain; that the Sphere in which you are placed is low and mean; but still it is such that God reckons his Gospel is capable of receiving much Honour from you

and your gracious Carriage. It is you that in a particular manner may adorn the Doctrine of God and of our Saviour. To be saved by the Gospel is much, but to be an ornament to the Gospel seems more; yet this may the meanest and poorest Servant be. What Praise (like the Widows Mite above the great Gifts of richer ones) doth it offer to the name of the Lord, when a Child of God entituled to Heaven, can bring his Heart willingly to stoop and serve him in the meanest capacity which he shall please to set him in here on Earth? *Blessed are these Servants whom the Lord when he cometh shall find so doing.* Be ye then satisfied, and rest your selves contented in the Condition whereto God hath called you. Service may seem some Eclipse, but it needs not be total. Your nobler part, your Soul, without the least Injury to your Service may nevertheless enjoy a divine Liberty.

Service and Freedom God himself tells us may stand together. You may be Servants to others according to the Flesh, and yet the Lord's Free-men, walking in liberty of Spirit. Cast not away your Encouragements. Let not the Comforts that are peculiarly suited to your Condition seem mean in your Eyes. A virtuous *Epictetus* may at any time live far better and more honourably upon his poor Service, than a vicious *Nero* upon a whole Empire. Your Service in your several Places is not your Masters advantage only, but your own also; it is your Preparation, and making ready for your selves against the future, wherein we may too truly conclude, that evil Courses under another's Roof are rarely mended, or redressed, when we come to live under our own. Be careful to serve the Families, wherein you are diligently, chearfully, and uprightly now, and in that habitual Disposition you shall grow up and become a Blessing to yours, whenever God shall make you Families by your selves.

CHAP.

CHAP. VI.

Characters of the truly virtuous Young Man.

First Negative.

I Have thus far exhorted you; I shall now endeavour to make it plain, that you may see, as in a Glass, what manner of young Persons I have been recommending, and am still setting before you for your Imitation.

1. I shall first describe them by their Negative Characters, what they are not; that you may understand what you ought to keep your selves free from.

2. By their affirmative Characters what they plainly are, that you may see what you ought to be.

1. Negatively, the Young Person of Virtue or Hopefulness, he is:

1. *Not one that reviles Religion or religious People.* For tho' he hath not much understanding in these things, yet he sees Religion is sacred: The Preserver of a Divine Correspondence between Heaven and Earth; our Prerogative above the Beasts; the means of our Converse with God; the greatest Appeal that can be made; the highest Claim that Man can possibly lay to Eternity. Contempt herein he finds so odious that all Ages have trembled at it; and the very Heathen would never bear it against their Idols, much less dares he contumeliously offer it against the true God. This is High Treason against the Throne and Dignity of Heaven. Vengeance in these cases is particularly the Lord's: And he will surely and soon enough see to the repaying of it. Which made the Prophet cry out so earnestly to some insolent and over-daring Spirits in his time: Now therefore be ye not Mockers, lest your Bonds be made strong. He that hath not so much reverence as not to spare reproaching Religion nor Humanity as to forbear deriding good Men; Let him yet

have so much Wisdom, and Pity, as to spare himself: it was the Description which *David* long ago gave of a godly Man, who was like to dwell in the Tabernacle of the Lord, *in whose Eyes a vile Person is contemned; but he honoureth them that fear the Lord.* The Image of God should be lovely, his Grace honourable wherever we find it, tho' but in the meanest of his Servants. What we discern of weakness may be pitied, but must not be scorned. Where Religion is wantonly scoffed at without doors in others; it is to be feared, it is neglected and wretchedly trodden under foot at home.

II. *Not one given to foolish Gaming.* It is not for him that comes into the World, a Child of Wrath born in Sin, whose very Condition and Religion, if he seriously bethinks himself of either, call aloud to him for Tears, and daily Repentance; it is not for such an one to become a vain Gamester; he hath Matters of greater weight and moment, which will call for his utmost care; ingenuous Diversions where they are wisely chosen, harmlessly and seldom used, timely and willingly parted with, might possibly be winked at. Both Body and Mind may sometime modestly require relaxation; and let them have it, so they take it but as a Remedy, and make it not worse than the Disease. Generous Actions, Religion is not so Stoical as to condemn. They are Commanded, and shall be Commended. 'Whatsoever things are honest, whatsoever things are just, whatsoever things are lovely; if there be 'any Virtue, if there be any Praise; we have free leave, and are invited to address our selves to them.

And happy is that Young Man, whose hopeful disposition presseth early, as *David*, into the Camp, and even longeth to imploy it self in such noble undertakings. He that passeth by shall bless him in the name of the Lord, and say, *Go and Prosper.* But effeminate Games can never expect to be mentioned in the Congregation of the Lord, like *Mordecai*'s good Services unto Honour. *They are* (as *Alexander* wittily said to *Plutarch*)

Plutarch) *neither True Jeſt, nor Good Earneſt*; neither fair Play, nor ſober Work, but of a far worſe nature, when Eſtates, and the welfare of whole Families are thrown away upon them. They are too commonly ſeeming Sports, but real Vexations; They are *Actæons* Hounds kept for Pleaſure, but in a ſhort ſpace devour their Maſter; they deflour the Mind, gratifie Satan, and unhinge the whole Man from things of nobler worth toward God or our Country.

Experience hath too often ſtood with tears in her Eyes, and even wept in the ſight of all Men over theſe things; and thus complains; 'What you account the paſtime 'of particular Perſons, I muſt lament as the danger 'of thouſands; and as that ſore Evil which ſoftens 'and corrupts the Spirit of Nations into degeneracy 'and ſloth; opening the Gates to any Enemies, inviting and letting in the *Trojan Horſe of* all Calamity. Thus with the *Roman Emperor* we greedily take the Cup becauſe it is pleaſant; but it proves Poiſon, and in concluſion our Death. Theſe things pleaſe not ſo much one way, but they won'd as much another. Whoſoever ſeems to win all are ſure to go away great Loſers. The Gameſter always raſhly ſtakes, and too commonly plays away his immortal Soul in his Games.

III. *Not a Sabbath breaker.* He that dares be ſo bold on the Lords day, will not ſtick to be far worſe upon another. If a Sabbath of ſo few hours becomes weariſome to us on Earth, Good Lord! what would that Man do with an everlaſting Sabbath in Heaven! It becomes the true Diſciple to awake, and riſe early that Morning; *To awake* (as the Apoſtle ſays) *out of Sin unto Righteouſneſs*, and to put himſelf in remembrance, that this is the day of his Saviours Reſurrection, the flower of time, a Princeſs among all other days; the day for his ſolemn avouching of his Religion in the ſight of God, Angels and Men; this is the day wherein God hath appointed to ſpeak with him, and hear from him, and to give him a meeting about the great

Affairs of his Soul. He dares not neglect so blessed an opportunity, since he knows not whether he shall ever live till another Sabbath. He says as in the Primitive times, *I am a Christian, and dare not omit the due observing of this Day.*

Oh the sad ruins of thousands for the controversie of violated Sabbaths! Persons, Families, Countries have died under it. For God's sake let the Terrour of the Lord in remembrance of such sad Judgments persuade you. And charge your selves afresh every Sabbath Morning, with what solemnes you possibly can, not to speak your own Words, not to think your own Thoughts, but Thoughts meet for a Sabbath, and settle your selves heartily to sanctifie this day of the Lord. Where the religious care of these choice Seasons dies, it is too commonly and sadly seen, little Goodnes or of the true Fear of God lives there.

IV. *Not one given to speak vain Words.* The sober young Man finds a Field large enough to walk in to refresh himself and others with harmless Discourse; he desires not to break the Hedge, or to speak sinfully. He hears there often are whole Floods of Words, wherein there are scarce the least drops of Reason or Wisdom to be found. And it makes him the more cautious, not to open his Lips at any time foolishly. He judges Speech should be a Lecture of Wisdom to the Hearers; the matter should be always weighty, and the manner of Expression ingenuous, without which he concludes with the great Philosopher, *Speech about vain Things, when all is done, will be but vain and worthless.* He chooseth to have his Discourse rather of Things than of Persons. Sometimes of Vertue, and the amiableness of that. Sometimes of the great Works and Providence of God, and the rare glory that is visible and transparent in them. At other times of History, and the pleasing Records so serviceable to the enlarging of Wisdom, that are found therein.

But above all he delights to fix most upon his own

Duty,

Duty, and the Lord's Mercies in Christ, that he may be a frequent Remembrancer to himself in them. He hath heard, that Speech is his peculiar Excellency above the Beasts of the Field, and he dares not embase it to things so far below him. He is modestly silent while the Ancient are before him, waiting for their Words as for the Dew. And when at any time he hath occasion to speak, his *Motto* and *Maxime* is, *Not how much but how well.* His words are always free from Assentation; he flatters no Man: Free from Moroseness; he causelessly offendeth no Man; Free from Affectation; he brings them not forth for vain glory, but for use. The care that he bestows upon his Speech is, that it may be truly accented with Discretion, uttered with Modesty, seasoned with Grace, and sending forth a sweet odour wherever he comes. He perswades himself, that Tongue would scarce be fit to praise God in heaven, which hath been used to filthy and light Words here on Earth.

V. *Not one that is guilty of Lying.* Truth is always lovely, Falshood odious: Where the Tongue is false to the Heart, the Heart is false to it self, and to God. That sacred name whereby God is pleased to be known to the Sons of Men is, That he is a God of Truth. And a Lie, what ever Excuses and Pretensions it may have, as that is never wanting, yet we know whence it comes. It is the base born of *Satan, who is a Liar, and the Father of it.* Let us take heed how we nurse his Brats in our Bosoms. Lying is a short-lived Chear, where the Deceit will quickly put forth its blushing Face, and to our shame appear.

The Liar (say the Learned among the *Jews*) may vapour a while, but he hath no Legs whereon to travel long. It is a low kind of Policy, when to save our selves we slay the Truth. When to gain a little repute, which yet is never solidly got by Lying, we hazard our very Souls. When we are so desirous of some shelter for sin, that rather than fail we make up an Hedge for it, as the Prophet says of *Briars and Thorns set up against*

the

the Lord. In this case the Liar too truly fulfils the old Proverb, and shews himself by his pleading *Not guilty*, fearful of Men; but by his inward falseness, a wretched Contemner of the all-seeing, and heart-searching God. In lower things, the Clock is prized by its true going; The Money is valued when it is not counterfeit; And that young Man shall be accounted a Branch of Hope indeed, whose tongue is as choice Silver, and his words, words of Ingenuity and Truth. The fault that is yet but one, he will not make it two by denial. He may have many weaknesses, but still takes care that he may be believed in what he speaketh; and therefore resolves the whole World shall not justly charge him with a Lye.

VI. *Not one that takes the name of God in vain.* He knows God over-hears, and will not hold him guiltless that dares do it. He is thankful that he may have leave to use it in Prayer; he delights to meet with it in reading the Scriptures: But he loves it too well, to abuse it irreverently in his Lips. It was good Counsel, once well given by a Royal Parent to his Son; *Let the name of God be more sparingly in your Mouth.* The Jews of old accounted the name *Jehovah* so sacred, that they durst not utter it. The High Priest alone, and that in the Temple only, but once in the Year, at their solemn Feast, while he blessed the People, might have leave to mention it: For others, it was Death. And I have read of a poor begging Jew, in these latter times, that had a great Alms offered him but to pronounce that Word, who yet refused it. They wound up the String too high, and became superstitious. The Christian abates that, but continues truly reverent, and willingly fears this glorious and fearful name, The Lord his God.

Dear Children be you admonished in this weighty matter; and take heed that you offend not with your Tongue. He that must needs at almost every word cry *Oh Lord!* doth not so much say, *Oh Lord help*; but rather, *O Lord! come and punish my Sin.*

VII. *Not*

VII. *Not one that prophanes that ſacred name of God by wretched Swearing, and horrid Oaths,* An Oath was never allowed, but in weighty Caſes. And the holy Language ſtill tells us, we ſhould be further acquainted with an Oath, than when we are ſolemnly called upon by Authority not to be denied. There is a Curſe from God, *a flying Roll*, which, how unwelcome ſoever, ſhall *enter into the Houſe of the Swearer, and ſhall remain there*, though ſore againſt his Will, till it hath recovered the glory of God's Name which he had wronged. There is but little gained by Sin; Men do but provoke the Lord to their own confuſion. The Nations which knew not God, were yet a Law to themſelves, and a great example to Poſterity in the condemning of this odious Sin. With the *Scythians* the Swearer's Puniſhment was loſs of his Eſtate; With the *Perſians* Servitude and Bondage; With the *Grecians* the cutting off their Ears, as thoſe that had infected the Ears of others; With the *Romans* it was throwing down from a ſteep high Rock: Thus have they born their Teſtimony before us, that we might receive Inſtruction from a fooliſh People, and learn in them our own Duty.

Methinks Sirs, you ſhould be every one ſaying to your ſelves, I ſee now indeed God hath ſeverely charged me (as once the Emperor *Auguſtus* to the *Prators of Rome*) that his Name ſhould not be vilely trodden under Foot, or abuſed by wretched Oaths in my Lips. He that will not forbear theſe for God's Sake, bears but little Reſpect to God or his Commands. Other Sins have their ſeveral Excuſes, ſuch as they are, but this is that hath nothing to ſay for it ſelf. There is no cauſe for it, no Pleaſure, no Profit in it, no Credit, no Advantage by it; none are either believed or truſted, one grain the more for it: Others are weary of it, the Offender himſelf hath not the face to plead for it. Of all Men the Swearer ſins upon the hardeſt Terms. And he that ventures upon ſo hainous a Sin while he is Young, what a Monſter may he become e'er he die.

VIII. *Not*

VIII. *Not one that abuses himself or the good Creatures of God unto Drunkenness.* It is not for Young Men to drink Wine, nor for the Lovers of Vertue to mingle strong drink. He hath heard that the most holy Men, the most renowned amongst the Nations, and the most honourable in their several Ages, were all of them Men of great Abstinence. He fears falling into Drunkenness would be a drowning of his Understanding, Memory and Senses. And therefore for their Sakes whether he eats or drinks, that Golden Rule of *Solomon* is still his Memorial, in due season, for strength, and not for drunkenness. The Grave, tho' undesired, how is it visited by thousands, and ten thousands before its time! and what Bill of Mortality can be made of it but only this? It was their Cups which were the Bearers, and brought the dropsie Corps so soon thither. What mean we then to complain so unkindly of the shortness of Life, when it is our own Intemperance that cuts the thread and hastens Death. But the Drunkard will have his Lust, tho' it cost him his very Life.

Men may flatter, and with smooth Words tell us, the Drunkard is no Man's Foe but his own; but God hath other Language wherewith to salute him, *Wo to the Drunkards of Ephraim.* Wo to him that dares thus deface the Image of God upon him; that being born a Man, yet chuses to make himself a Beast. Wo to him that says to Conscience, bow thou down, and Sense shall stamp upon thee; that plucks Reason from the Chair, and sets up Madness and Fury to proclaim his own Shame before all. Wo be to him that fills every Table with Vomits, that selleth his Heart to work Wickedness, and becomes the Devil's Decoy to draw others to all excess of Riot, and at last to drown them with himself in Perdition. Wo to him that by one Sin makes way for Legions to follow; that by Drunkenness makes way for Contentions, for Murders, and for Uncleanness. Wo to him that hath forsaken the Lord, the Fountain of living Waters, and makes his Belly his God; that Man's end will be Destruction. Yea

lastly,

laſtly, Wo once more to him that makes ſo many weeping Eyes, ſo many aking Hearts in his ſad Family at home. The Children cry, there is no Bread; The dear Mother ſighs, and replies, whence my Babes can I ſatisfie you? My Husband alas! is no longer my Praiſe in the Gates, but goes from me to ſit with vain Perſons, till the Wine and Strong Drink inflame him; fooliſhly talking there all the Day like Sons of *Belial*, of Matters not convenient for them: While poor we are left to naked Walls, to Rags and Hunger at Home.

Ah Drunkard, Drunkard! What haſt thou done? Thou haſt even conſulted ſhame to thine Houſe; reproach to Religion, Poverty to thy Eſtate, diſeaſes to thy Body, everlaſting danger to thy precious Soul, infection to all that ſhall ever keep the Company, and ſorrow of Heart to thy Family, which thou oughteſt to have been a Crown of rejoycing unto. Therefore hear thou the word of God, thou that haſt ſo often enlarged thy deſires as Hell after other Cups; thus ſaith the Lord, thou ſhalt ſurely drink off a Cup of bitterneſs and trembling from the Fury of the Lord. Thou ſhalt be drunk, but not with Wine, thou ſhalt be overcome, but not with ſtrong Drink. Then mayeſt thou fall, and riſe no more. Thus ſhall *Adonijah*'s Feaſts break up with amazement, and *Belſhazzar*'s Cups with trembling.

You are, it may be, almoſt wearied with this long Diſcourſe; but from ſuch Conſiderations we ſhould gather up Inſtruction for our own Souls. The *Spartans* were wont, when at any time their Servants were drunk, to bring them into the Preſence of their Children, that the odiouſneſs of their Carriage might breed the deeper hatred of the Vice. You have now ſeen the Drunkard in ſome part of his vileneſs; though in modeſty, much hath been forborn of that Lewdneſs wherewith he might too truly be charged. Oh that you may never commit ſuch Folly in *Iſrael*. Let who will live in Revellings and Exceſs; drown not your noble Mind in Floods of Drunkenneſs. Let the Counſel

ſel which *Cyrus* once gave his Soldiers be your meaſure; drink what is truly convenient for you, not what will over-charge Nature unto Drowſineſs, nor inflame it unto Madneſs. The Drunkard may jovially call for much now; but this he cannot but know, the Score runs daily on, and his Reckoning will be very ſore in the great Day.

IX. *Not one that is profuſe or riotous in his Expences.* Where Frugality is not our Steward and Treaſurer, we ſhall have but little imployment for Liberality as our Almoner. He that will needs be laviſh in his Superfluities, will ſoon find himſelf, though but little to his comfort, unavoidably ſtraightned in his Neceſſities. It was the ſharp, yet juſt Obſervation of the Satyriſt, when *Rome* had once parted with their former virtuous Frugality, they became forthwith a ſad Spectacle of all manner of Vice and Debauchery. There fall ſhould be our Young Man's, and indeed all Mens warning. It may be thought too inferiour for a virtuous mind aiming at Heaven, to ſtoop ſo low as to regard and look after theſe pecuniary Matters. But it is no diſhonour to be faithful and wiſe in that which is leaſt, as well as that which is greateſt.

The Sun takes care to cheriſh the *Hyſſop* by the Wall, as well as the lofty *Cedar* in *Lebanon*. And he that hath an Earthly indigent Body, lying upon his hand to be daily provided for, muſt not diſdain to take ſome thoughts for thoſe Accommodations that are fit for it. The Evils are very ſore which are under the Sun on both ſides One neither regards what he hath, nor what he needeth, but ſenſually ruſheth forth into all exceſs. Another poſſeſſeth much, and yet famiſheth in the midſt of his abundance, and hath not an Heart to allow himſelf to taſte in the leaſt meaſure of the good thereof. So difficult is the true uſe of preſent things.

It is left to our care and wiſdom to ſail warily between both theſe Rocks. The prudent Perſon takes himſelf

himself allowed on the one hand, to eat his Bread with gladness, and to rejoyce before the Lord in all that he putteth his hand unto. What God hath given he wisely partakes of by a temperate use. But is still cautious not to run himself upon any exorbitant excess, or *Dives-like* deliciousness of life; to consume a fair Estate, which might be his dear Childrens comfort when he is gone, upon his present fooliſh Lusts. He looks first at what he needs, and says that is but little, and may suffice him; more were useless and would ensnare him. He looks next at what he hath; and says, it is that measure which a higher Wisdom than his own hath laid out for him, and his Mind inwardly, and Expences outwardly are both willingly suited thereunto.

The riotous sails by a far other Compass. Poor Man! It is a Title of Honour that he affects, and it is a Cloud of Disgrace, that in the end he reaps. He hastens with the Prodigal to a luxurious Life; and with him hastens as fast to Disappointments, Husks, Hunger and Want. He may go on for a while, but no Man can ever be truly successful in Evil. We may write him down as in the Prophet: A Man that shall not prosper in any of his ways.

1. *His Estate*, left him by the Care and Affection of his dear Friends, which he ought for their sakes to preserve as a Memorial of their Parental love; by this usage soon takes its leave of him. Neither doth that go altogether alone.

2. *His Credit*, which was sometimes as so much current Coin; *His Respect*, which formerly waited so acceptably upon him, the *Golden Sun* being gone these pleasant Rays of Courtesie withdraw themselves, and shine no longer.

3. *His costly Pleasures*, which were so lately his too improper Pastimes, come now no more to make merry with him, these Dishes are no longer within his reach. Hardly is any Memorial left of them save only a bitter taste upon his Conscience, scarce ever it may be

be to be washt down. One only undesirable associate is left to bear him Company, that same luxurious disposition, which brought him to all this, will still hang about him to continue his Reproach, and to make him yet more miserable.

4. The next thing that is trodden down by his luxurious excess, is nature it self, and his own Conversation. Good Lord! what dishonest and dishonourable Courses are they forced to comply withal, for the gratyfying a voluptuous Mind! Righteousness it self shall now be ravished, rather than reduce his Extravagancies, or any thing of his former Riot should be abated. The Historian's Observation is too readily drunk down as his Maxim, *The Estate is exhausted by Ambition, and must be recruited, though by the greatest Wickedness.*

He is now ready to do his Devotions in the cut throat Chappel *Pausanias* tells us of in *Acrocorinth*, dedicated to *Necessity* and *Violence*. He becomes henceforth a Man of rapine and wretchedness. His Feet, *as the Apostle informs us*, are swift to shed Blood, Destruction and Misery are too truly found in all his ways. By this time he may spare himself the labour of making a Will, or chusing Executors, his Male-administration prevents both, and he lives the rest of his Days an eclipsed Man in great obscurity. He is at length sensible of his great ingratitude to the Providence of God, and his great unnaturalness to his own Family, by cutting off the entail and inheritance of the poor Children, leaving them nothing to inherit but their Fathers shame. He sees likewise his esteem withering before his Face, as the Fig-tree at the root. And being now no more what he was, he no longer desires to be at all. He is ashamed of himself, and weary of Life, and yet poor Man no way fit for Death.

Such in conclusion is the Prodigals Race, no way desirable for any Man to run it after him. Oh! that all would be truly wise, and forbear bringing upon themselves Sorrows and Straights in their latter end.

Dear

Dear Youth! Affect not too tender an Education. It will but enfeeble Nature from virtuous Actions: and you know not to what hardship God may expose any of you e're you die. Affect not too costly an Education: he only is fit to enjoy much, that knows how to live with little. Deal by the Estates which God in his Providence shall please to give you, as *Cicero* once ingenuously and prudently advised, Let them not be so close lock'd up, but that Wisdom and Liberality may have the Key, and at any time come freely to them: Neither let them lie so loose and open, that Prodigality should at her Pleasure abuse and waste them.

X. *Not one* (lastly) *that idly or slothfully wastes his precious time.* He looks upon time as his choicest Treasure; a price put into his hands by God for sacred ends, and of greater value than all his Friends here can ever leave him, and therefore studies above all things how to make the most of it. Time is exceeding variously prized in the World. Some scarce know what to do with it, being to them a wearisome thing. God gives a space for Repentance, and yet it cannot enter into our Minds, that this is that Day of Grace. Others again find every Minute of great worth, and could put the most spare hours to good use, *viz.* to prayer, reading, meditation, or some Employment heaven-ward. What their Earthly Calling can spare, their Heavenly hath full occasion for. So that between both we have as much as we well can attend to, though we had (as in the Fable) *Argus* hundred Eyes, and *Briareus* hundred Hands. Oh! that we were wise, to redeem our time as becometh us in the Lord.

It was indeed an ingenious, and yet a sad sigh, which one once fetcht, when he told his Friend, 'It was not 'for the loss of an Estate, nor for the loss of Relations, 'it was not for the loss of Honours or any such things 'that he wept, but for that dear thing Time, which 'had been too quick for him, and was now slipt by, 'but not improved. Time fruitlesly past, will make

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an aking Heart. The ingenuous Young Man liſtens, and hears all this; he lays it up amongſt his Treaſures, ſaying to himſelf, Take heed oh my Soul! that thou proveſt not ſo fooliſh as to begin then to become wiſe, when it will be too late.

It is recorded of *Julius Cæſar*, to his great Honour, that in all his Affairs, he was never known to omit any opportunity, nor to refuſe any pains, by which means he became ſo great: I will not ſay, Be ye ambitious of his Honour, but I may ſay, Be ye imitators of his Induſtry. Accounting with your ſelves as the Father piouſly ſaid of old, that *Labour is the honourable School of Vertue*; wherein Proficiency would ſoon appear to all. Such an one, *Salomon* at a great diſtance, foreſees what advancement he would ſoon come to, *Seeſt thou a Man diligent in his Buſineſs? he ſhall ſtand before Kings, he ſhall not ſtand before mean Perſons.*

Theſe things are the Young Man's Lecture, they walk with him, they talk with him, wherever he goes he is ſtill pondering of them. He conſiders his outward Man, and obſerves that Diligence inherits a Bleſſing, while Negligence goes cloathed in Rags, and fears if time be carelеſly loſt here, an Eternity of Happineſs will be very hardly found hereafter. He that labours not painfully in his Calling, both Spiritual and Civil here on Earth, his Heart is not right in the ſight of God; his own Conſcience will tell him, he hath no lot nor part in that reſt which remains for the People of God in Heaven.

CHAP.

CHAP. VII.

Affirmative Characters what the vertuous Young Man is and ought to be.

YOU have now received some Negative Characters and a description of the young Person that is worthy of Commendation and Love indeed; That we might plainly understand what he is not, what he ought not to be. And oh that you likewise may cordially hate the work of them that thus turn aside, and for your parts unfeignedly meditate a better course of Life. We will now look to the right hand, Affirmatively, and consider what the vertuous Young Person is, and ought to be, in whose Heart are the ways of God. We might almost make our boast here and say, in some measure as in the Psalms, *Grace is poured into his Lips, and he is much fairer than the common race of the Children of Men.* He is one whose Mind is richly inlayed, like the King's Daughter all glorious within; curiously wrought by the hand of the Spirit. There you may find the Prophets Vision, *Jerusalem pourtraied upon a Tyle*, Much of the very glory of Heaven it self drawn upon his tender Soul; his Heart is as a living Temple for the Holy Ghost. His Thoughts and Affections as perfumed Odours, aspiring and ascending continually as Pillars of Incense Heaven-ward. He cometh forth out of the purple Morning of his Youth, as the Bridegroom out of his Chamber, as the Sun out of his dawning East, and rejoyceth to run the Godly Race. More particularly,

1. *He is one that chuseth the Fear of God with his whole Heart*: For he knoweth it is to God he falls. Others are vain, others are prophane, but so dares not he, because of the fear of the Lord. He believes the Scripture, and accounts it no burden, no sadning, but a Jewel well worth his carefullest preserving and laying up, *The Fear of the Lord is his Treasure.* Wherever this is wanting he reckons that place an habitation of Dragons, undesirable, and unsafe for any Man to live in. And *Abraham* said, *surely the Fear of God is not in this Place,*

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and they will slay me. He hath heard all true Wisdom wherever it is, may be found out and known by this, which is its first and great Principle, *The Fear of the Lord is the beginning of Wisdom.* This is to him as the ballast of a Ship, which makes the Vessel indeed sink somewhat deeper, but keeps it from tossing too lightly upon the Waters. This composeth his whole Conversation to great Sobriety and Stedfastness.

There is a slight sort of Profession, too frequently up and down the World in these last Days, without much mixture of this weighty Grace in it. But he easily concludes that Man's Religion will soon prove as Salt that hath lost its savour, and quickly go out in a stinch. Oh! what Shipwrack of Faith, and all good Conscience must needs follow there, where the Heart stands in no awe of God. The *Father* long ago gave over that Man as an hopeless Patient: *He will soon be out of his way in point of Conversation; that sets light by the true Fear of God in point of Affection.*

It is a sad note, but a true one, That Man who will not fear God willingly, shall be made, though little to his comfort, to do it by force. What most would seem to refuse, none shall be able to exclude; that Dread of God, which they flee from shall pursue and overtake them. God will be feared of all; but wo to that man, who having refused filial fear, as a Grace, is constrained to lie under the Scourge of Judicial trembling, and torment for ever and ever. The Lord preserve you from it. But now it is a note as comfortable on the other hand, to every true Child of God, that accepts his gracious Fear chearfully; the Lord will himself become their Shelter, and City of Refuge, that their Hearts may quietly return to their rest, and need no more be amazed at any Terrour outwardly.

God would not have his People fear the fears of others. Only let us *sanctifie the Lord of Hosts in our Hearts, and he shall be for a Sanctuary unto us.* The Case is truly weighty on both sides. The serious Young Person takes it up, goes with into the Sanctuary, and there weighs

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ſt before the Lord; and at length comes forth cordially contented, that the Fear of God ſhould be to him as to the Patriarchs of old, *The great Badge and Cognizance of his Religion.*

II. *He is one to whom the Lord Jeſus Chriſt is exceeding dear,* He loves his Father, he loves his Mother, but ſtill ſays, Jeſus Chriſt alone, he, and none but he can be my *Saviour.* He could herein even break forth into an holy Triumph, and begin with the Father to ſing the Song of the Lamb; *The Saviour is born, oh! glorifie the Lord. He hath appeared on Earth, be ye henceforth lift up ye everlaſting Gates. The Bridegroom is ſhortly returning again, oh light your Lamps, and go out to meet him. Sing to the Lord in the joy of this Salvation; Oh! let all the Earth praiſe the Lord.* The Iron, though ſenſeleſs, willingly moves toward the Load-ſtone, and is loth to part from it. Chriſt is his Load-ſtone, and his Heart is conſtrained and drawn out with affection after him. If the Preſence of the Sun be that which alone makes day to the dark World, the Enjoyment of Chriſt is more to him; the light of Life, that makes a day of Grace; the chief of his Comforts, his Heaven, his all. He could ſay with pious *Suenes,* in the midſt of the greateſt Diſcouragements, *I will follow my Saviour in Liberty and Bondage; in Proſperity and Adverſity; in Life and Death. Whilſt the ſmalleſt thread of Life remains in my Heart, or the leaſt meaſure of warm Breath ſhall ſit upon my trembling Lips. Him will I love, and Combate for him againſt the Gates of Hell.* All in Chriſt is exceeding dear to him: His Offices, his Ordinances, his Perſon. He pleaſeth himſelf to be often thinking what Chriſt hath done for him; but above all, in the thoughts of what glory he ſhall ſhortly have with him. Such a Saviour he cannot but dearly love, the deſire of his Soul is toward him; and having heard by the hearing of the Ear a Report ſo comfortable concerning him, he henceforth even longeth till he may come where he may ſee him. In the mean time he waits with patience, and ſays with *Peter,* tremblingly, yet truly *Lord! thou knoweſt all things, thou knoweſt that I love thee.*

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III. *He is one that greatly reverenceth, and desireth much enjoyment of the Spirit of God.* What others either carelesly know not, or carnally speak evil of, he hath set his heart much upon. He sees the Spirit of this World, and what that is; a foolish, low, worthless and froward thing. It is to him as *Saul in his Fury*, and he desires it should sway no Scepter in his Bosom. The Spirit of God he understands it as far nobler; a Spirit of Power, and yet so of Power, as it is withal a Spirit of much Sweetness and Love. A Spirit indeed of many Excellencies rarely contempered together. *A Spirit of Power, of Love, and of a sound Mind*, which makes him still cry as *David*, *Lord! Uphold me with thy free Spirit.* Which is, as the pleasant Emphasis of the radical Word imports, *thy Princely, generous, ingenious and noble Spirit.* A Spirit of Divine Conduct, a Spirit of Soveraign Command, and so fit to guide, and able in the greatest streights to order, govern, and lead the whole Man.

The Spirit of God may be unworthily blasphemed by some, and falsly pretended to by others: but it carries its own Testimony with it; bright Rays of divine Lustre and Beauty will quickly appear, and shine forth, and shew themselves wherever it truly comes. He understands (as indeed the poor *Heathen likewise did*) that in the Affairs of this Life there is noting of worth to be performed, without the common gifts of it. No man (said the great Orator) ever became eminent without some peculiar breathings of a Divine Spirit upon him. And in the Concernments of Grace he sees yet more plainly, it is by this good Spirit of God that we poor earthen Vessels are prepared to receive any heavenly Treasures. This is as *Zerubbabel*, without which the Work of the Temple goes not on; there is no praying, no hearing, no duty, no service, no true professing of Christ, without this *Spirit. No Man can say (in Language acceptably to God) that Jesus is the Lord, but by the Holy Ghost.*

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This is *that blessed Guide*, which should lead him into all truth, *and the Comforter* he so much longs for, which should relieve his Soul; *the Spirit of Witness*, which is to keep him always ready to the great day of Redemption. He humbly purposeth, through Grace, never to grieve nor quench this Spirit. He esteems it as the Sun to the Day, and as the Soul to the Body, and begs of God, *that he may all his days live in it, and in all his ways be led by it.*

IV. *He is one that desires Labours, and to acquit himself like a Christian toward his Conscience.* This is that Theme, so slightly talked of almost every where. He is willing to sit down and study it more seriously before the Lord. He takes notice, it is set as God's Vicegerent for the Government of all his ways, to be his greatest Comforter or Tormenter; which may not be despised, neither can it with all our frowardness be deposed.

This is that faithful Register, that against the will of many, so carefully transcribes and preserves forthcoming, in indelible Characters, whatever is put into its hands, whether good or evil. He is loath it should slumber in his Bosom, as those Idols in the Psalmist, which *have Eyes and see not, Ears and hear not, neither do they understand.* And he is as cautious, that it be not causelessly frighted, or superstitiously put in fear where no fear is, that usually proves, as the Historian easily saw, a *deifying* indeed of our own Ido's, but an *open neglect of the true God*; and in conclusion, *a carnal treading down all Religion.*

He therefore takes great heed, that his Conscience be not over-ru'ed, and brought in Bondage by Customs, Times, Interest, Examples, or whatever is not of God. He brings it frequently to God and his word, and dares not perplex it with perverse disputing, or endless intricacies, but leaves this one great charge instead of many with it, *Know thou, Oh my Conscience, the voice of the Shepherd*, but trouble not thy self whatever Strangers shall buz in thine Ear, or say unto thee, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Thus to treat our Conscience were honourable indeed. It might put some period to our wearisome strifes, and would certainly become the praise of Profession, and our great rejoycing before the Lord. Conscience though it riots not, yet it feasteth, and being duly respected, is ever pleasant and chearful. And happy is that Young Man, who reflecting upon his former ways, can in his riper Years truly read those great words of the *Apostle*, and say, *Herein have I exercised my self, to have always a Conscience void of offence toward God and toward Man.*

V. *He is one that loves and delights in his Bible.* It is to him the Oracle of God; and he is willing it should be the *Man of his Counsel.* It is no Offence to him that he finds it as the *Father says*, in its Phrase so familiar and open; he finds it nevertheless in its success exceeding powerful, filled every where with the deep Mistories of God. And he accounts it a sin of a very high nature for any to neglect or esteem lightly of it. He could heartily write upon it, as once that noble Lady *J. Grey* the Night before she suffered, in the first Leaf of a Greek Testament she gave her Sister; *I have here sent you, good Sister, a Book; which although it be not outwardly trimmed with Gold and Pearls, yet inwardly it is more worth than all precious Stones. It is the Book, dear Sister! of the Law of the Lord. It is his Testament and last Will, which he bequeathed unto us poor Wretches, which shall lead you into the Path of Eternal Joy.*

He sees the great instability, and the toffing unfruitfulness of Men in Religion, and fears it ariseth from their being too great strangers to the Word of God. And therefore endeavours for his part wisely and graciously to prevent the growing of such Evils upon himself, and believes a pious and constant converse with the Scriptures the readiest way thereunto. He therefore rests not, as too many fondly do, in a verbal commendation, but presseth still further after the most familiar acquaintance with these sacred and only evidences of his heavenly Inheritance, making much conscience

science of putting in practice that faithful Advice of the Ancients, *Wisely to contract his occasions in the World, that he may have the more leisure and freedom to read and meditate day by day in the good word of God.* He remembers, the *Tables* of old were carefully kept in the *Ark*. And that he might never lose his *Bible*, he lays it up safely in his best *Cabinet*, his very Heart.

VI. *He is one that willingly prepares and composes himself to some honest Calling, wherein he may live afterward serviceably and comfortably in his Generation.* He is loath to come into the World as an useless Cypher, or to stand in it as a Tree that cumbers the Ground; and therefore often forethinks with himself, how he may appear in his time, with somewhat of true worth upon the Stage. He reckoneth his Life as a Lamp, which should be giving some light to others while it spends it self. And is very prone to conclude with him, who was wont to say, *There is too little difference between him that is dead, and him that is dead in point of usefulness.* God hath committed to all some Talents for improvement, though with great variety. To some more eminently those of the inward Man, for Counsel and Direction; To others more manifestly those of the outward Man, for Labour and Exercise.

It will be expected at all our Hands, that we bind not up our Lord's Talent in a *Napkin*; but as we are individually qualified, we should address our selves, and chearfully attend our measure of service to the good of the whole. We are all of us God's Witnesses, that throughout the whole Creation, from the Angel in Heaven to the Hyssop by the Wall, from the Sun in the Firmament to the Waters in the hidden Veins of the Earth, all of them labour to perform those good Offices which God in his Wisdom hath created them unto. Idleness to all these is a thing unknown. The industrious Young Man is willing to take example from them; and desires not to stand idle in the Market-place, while all other Creatures are thus diligently at work in the Lord's Vineyard.

His first care is in the choice of his Calling, wherein he observes too many miscarry. *Some* by unadvisedness therein bind themselves, as it were, Apprentices to continual temptations; and in effect necessitate themselves to the promoting and service of what no Man should abet or shelter, even sin and vanity in the World. *Others* again match themselves to employments which their dispositions can never affect; and so toil in them as the Slave in the *Turks Gallies*, heavily and unwillingly all their Days. These Rocks he endeavours wisely to shun. And therefore aims that his Calling may be *in its Nature*, just and lawful; *in its Discharge*, comporting with a publick Good, and serviceable to his private Support; *in its kind*, he seeks to have it in some measure suited to his own Abilities and Inclinations. And because in these things he is young, unexperienced, and subject to mistake; he refers himself very far, to the riper judgment and disposal of his Friends.

His next care is, concerning his due carriage in his Calling. Having chosen, he now settles his mind, reckons his Calling the Sphere and Station which God hath set him in, and studies henceforth how to adorn his Province. A homely Cottage well kept may yield a delightsome abode: And the meanest Calling may be highly beautified by a wise Carriage in it. He is very desirous to be truly dextrous and skilful in it.

His Affections are even enflamed, having observed the Scripture to take such an honourable notice of *Tubal Cain*, as being an *Instructer of Artificers*. So lovely is ingeniousness even in these lower things, before the Lord. For the encouragement whereof he is pleased to record it as proceeding from his own Spirit, that *Bezaliel* was so skilful about the work of the Tabernacle. *See*, (says God) *I have called* Bezaliel *by Name, and have filled him with the Spirit of God in Wisdom and all manner of Workmanship.* It is God that teacheth, even the Plow-man his Discretion. He is further willing to be heartily painful, chearfully submitting

mitting himself to that great Law which is now unalterably imposed on all Flesh; *In the sweat of our brows to eat our Bread.* He flatters not himself with great expectations of building his Nest on high. Duty is his, Disposal is the Lord's; and he is contented it shou'd rest there; as a blessing from God, that he counts much upon, and joys greatly in it: But as concerning the World, he sees all things are and will be full of Disappointments, Vanity, and vexation of Spirit.

He takes himself concerned, be his Calling never so mean, to commend his Endeavours, and all their Success by Prayer to God in the Language of the Psalmist, *Let the beauty of the Lord my God be upon me; establish thou the work of my hand, yea the work of my hands establish thou it.* Thus our Young-Man chooseth, and so travelleth in his Calling. That he that passeth by may justly break forth, and say, *The Lord be with you, we bless you in the Name of the Lord.*

VII. *He is one that is easily contented with almost any Food and Raiment.* He sees the time of Life, in the whole of it is but short: And he concludes it were preposterous and unbecoming, if our Thoughts about such inferiour things as these should be long. Fond Cares about the Body prove commonly as *Absalom*, that stole away the hearts of *Israel* from one more righteous than himself, even *David* his Father. These also too frequently entice away the strength of the mind after them to hunt abroad; But they starve the precious Soul, and leave that neglected at home. He therefore shares the Dividend equally between both. Somewhat he is sensible he owes to both, and is willing to wrong neither. His Soul shall have the first Fruits, as an Offering due to that. The Remains and Gleanings he thinks will be enough, and may well serve for the Body.

In his Diet, he hears plainness and temperance breed health, the best constitution of Body, the freshest agility and liveliness of mind; preserving Life, which is so dearly desired of all with much freedom from dis-

eaſes, through the bleſſing of the Lord, unto gray hairs. Such are the fruits of *Temperance*; it maketh amends in the end, whether it pleaſeth or no for the preſent. Theſe things the ſober Young Man accounts matters of weight, and too great to be hazarded for the humouring of an irrational appetite, and therefore reſolves to be tender of them. The ancient care and carriage of the Primitive Chriſtians is highly honourable in this reſpect, and he is willing to take it for his golden Rule. He eats what may allay his Hunger, he drinks what may quench his Thirſt. Such a proportion in both, as may become the modeſt and chaſte to allow themſelves.

His whole deportment ſhews, while his Religion is the *Theory*, his Converſation is the *Practice*. He ſo eats and drinks, as one that receives Inſtruction as well as Food, who is ever mindful of the righteous Laws of Chriſtian Diſcipline, and doth all that he doth to the glory of God. It is to him a *Maxim* not altogether contemptible, *To riſe up from Table, as well as ſit down with ſome Appetite.* The *Italian* Proverb frequently whiſpers him in the Ear as he ſits at Meals, *If you would eat much, eat little.* Oppreſs not Nature, quench not the Fire by caſting too much fewel upon it. *His Health* it is to him as the Salt and Sauce, which gives the reliſh to every Diſh upon the Table. It makes his Bed eaſie to reſt on, and his Sleep refreſhing to him. It is his taſter to all the comforts of Life; without which nothing ſavours nor pleaſes. And therefore he bids farewell to thoſe ſurfeiting Diſhes, which would otherwaies baniſh ſo pleaſant a Companion from him.

The Endowments of his Mind, and their exerciſe are to him ſtill far dearer. It is by them that the Soul looks forth out of her *Manſion* of the Body, and appears at the *Caſement* of the Senſes; and ſhews her ſelf fair as the *Morning*, and clear as the *Sun*, a *Princeſs* indeed, the Daughter of the great King. He would not for a World that the leaſt indignity ſhould be offered to ſo noble a Gueſt, or any obſtruction put upon thoſe honourable

honourable Operations, it is so divinely imployed in. That the motion of those golden Wheels should be clogged by any dust or filth getting within them. He allows his Body much respect, as remembring it shall be one day Copartner with him in Glory. But desires it still to rest satisfied with what it is fit for in its place, that as a Servant it be always ready at the Soul's beck, and a weapon of Righteousness to serve the glory of the Lord.

In his habit, his Cloaths are to him the sad memorial of his Sin, the covering of his shame, taken up at second hand, having been either the lodging of Worms, or the every day Coats of Beasts, before ever they were his. He remembers and thinks on these things, and sits down, finding but cold encouragement to be proud of his Cloaths. The utmost that he henceforth aims at is a clean and decent plainness, concluding as *Lycurgus* among his *Lacedemonians*, *that it is the endowments of his mind, and the comeliness of his Body, which must rather be an ornament to his Cloaths, than they to him.* He is willing with that Ambassador to wear his Doublet of Cloth of Gold, with a plainer Coat over it. Any Garments satisfy him outwardly, so he may but have his Cloth of Gold underneath, and an enlarged Heart toward God and goodness inwardly. It is enough to him, if he hath, with *Jacob*, convenient raiment to put on. He troubles not himself with a restless affectation and niceness about trifles; he knows Wisdom and Virtue are far the best trimming. The *Peacock* may be the gayer, but the *Eagle* is still the far nobler Bird. And indeed Cloaths are signs, which tell all Men what Mind there is within.

VIII. *He is one of great modesty and chastity in all his carriage.* This he reckons his chiefest Trial; wherein Nature will soon discover it self, whether filthiness or Holiness, the righteous Commands of God, or the wretched Lusts of the Flesh be dearest to it. This is indeed the dangerous season of his Life: The Archers begin now to shoot Temptations, and enticing thoughts

rush in thick upon him. But he goes to *God's Armory*, his *Bible*, and often reads that Scripture, praying the Lord that it may prove his Conversion as it was St. *Austin's*, and a preservative from the power of evil; *Not in Chambering and Wantonness, but in putting on the Lord Christ.* We may in a few Words understand all of us, what our Life and great care should be.

These last days of the World are greatly sunk from a generous nobleness, and a Man-like delight in Heroical Atchievements, to a Spirit of effeminacy and softness. It is not desirable, nor indeed altogether convenient, to lay before the chast Reader a description of it. Let it be thrown amongst the works of Darkness to be brought to light no more, and let it die, the sooner the better. Only we cannot be ignorant that we are born to far higher things toward God, toward our Native Country, and toward our own Souls, than wanton Complements and Dalliances of the Flesh. And oh that all would know, a *Sardanapalus's* Life seldom but meets with a *Sardanapalus's* Death! *Babylon* shall one day receive for all her Luxury, wherein she hath been so profuse, measure for measure from the avenging Hand of God. How much she had lived deliciously, so much sorrow and torment give her. Such is the sad End of a loose and vicious Life; he dieth, and is numbred for ever amongst the Unclean.

These things are the Young Man's warning pieces; and for their sakes he is resolved to stand upon his guard, and to abstain from all appearance of Evil. Wanton Gestures, obscene Speeches, lascivious Actions, however too much favoured by others are to him as so many flames breaking forth from the bottomless Pit; the shame of the Actor, and the danger of the Spectator; an immodest abusing of Nature, and an open defiance to all Virtue, and which is yet far more, an high contempt of Religion it self, and his Soul, as the Righteous Soul of *Lot* is grieved, and he turneth away from them.

Chastity

Chaſtity is honourable in his Eyes, knowing that his Body is the Veſſel where the heavenly Treaſures ſhould be put, and the clear Paper whereon the words of Life ſhould be written; his Soul is faithful to God under all Allurements to the contrary, and victoriouſly Triumphs over the ſnares of Satan. He willingly cuts off all occaſions which might in the leaſt endanger or ſtain the purity of his mind, and watcheth to the utmoſt, that he may keep himſelf unſpotted from the Pollutions of the Fleſh. He firſt maketh a Covenant with his Eye that it ſhould not rove after Vanity. He knows the heart is weak, and too prone to be drawn away by it. He hears of ſome that have Eyes full of Adultery, that cannot ceaſe from ſin; This is the Character of too many, but he deſires to feaſt his on the good word of God; and then without rowling to or fro, to look ſtreight forward, and to ponder the path of his Feet.

He ſets the like guard upon all his other Senſes, remembring the ſage (though almoſt Paradoxal Counſel of the Ancients, *Shut up theſe five Windows, that the Houſe may ſhine the clearer, and the noble Inhabitant* (the Soul) *may reſt the ſafer.* He then wiſely with-holds making proviſion for the Fleſh, leſt giving Luſt its baits, it ſhould become as the Sons of *Zervia*, too hard for him. Fulneſs of Bread and Idleneſs were *Sodom*'s Sins, and all unnatural Lewdneſs was ſoon after *Sodom*'s Shame. Strange and light Attire is to him a thing needleſs to provide, burthenſome to mind, and when all this is done, diſgraceful to wear. He hath heard the Ancients much condemn it, and he doth not deſire it.

But above all, he chargeth his Heart that it ſhould not dare to dally with any luſtful thoughts, though never ſo ſecretly. Sin is ſin in the root, as well as in the fruit, in the thoughts as truly as in the actions, and Satan will grow more bold. If he once gets footing ſo far as the Heart, he will ſcarce be ſo modeſt as to ſtay long there. The Fire once kindled there, will quickly break out further; *Out of the abundance of the Heart the*

mouth will speak, and the hand will act, and will not be restrained. Or however his danger is still the same, where sin seeks more for shelter in the secret Chambers of the Heart, even there God's Searchers come most. God will have the secretest Cabinet opened, where his Sins burn most, the Eye of God shall find him out. The unclean Person may take as a *Mene Tekel*, written upon the Wall for him; *I the Lord search the Heart and try the reins, to give unto every Man according to his ways, and according to the fruit of his doings.*

Finally, he concludes, as we all likewise justly may, that our Bodies ought to be the *Temples of the Holy Ghost.* If he could slight other Considerations, and set light by them; yet the dread of God comes in, and curbs him, with this tremendous warning in his Ear, *If any Man shall defile the Temple of God, that Man shall God destroy.* Sin, there is no deceiving our selves, or dallying with sin; God cannot be mocked.

IX *He is one that wisely lays up all the memorable Experiences and Observations of his Youth for the better Instruction of his riper years.* These are that good Treasure so well worth our gathering, the safe and trusty guides of Life. The *Eleazers* and faithful Servants, with which the most tender mind, as *Rebeccah*, is very inclinable to go along. It is by them that so many Arts and honourable Attainments have been brought by degrees to any maturity. Books and Reading may render us nicely witty and ingenious for airy discourse, but it is still left to further experience to settle and furnish us more solidly for real Affairs, we may reckon as *Affranius* the old Poet, in his famous Inscription upon the doors where the Roman Senators frequently met, *If Wisdom be the Child, Experience seems the Parent that brought it forth, and Memory the Mother in whose Bosom it rests and still lies.* It runs much in all our minds naturally to say, as he in the Gospel, *Except I see I will not believe.*

Knowlege it seems must come in by the broad Gates of the Senses, e're it can have its access to the mind,

or any private Audience in these inward Chambers. The ingenious Young Man hears all this, and what *Historians* tell us was engraven of old upon *Plato*'s Seal, he is willing it should be the *Motto* of his Arms: *Experience is the great Governess, the best rule in all things.* And therefore that he might not lose the surest means for his Information, or live upon Uncertainties all his days; he resolves heartily with himself to get the best and fullest Satisfaction that he can, as an Eye-witness in all things. And therein resolves more particularly.

1. To keep a Diary and just Account of all the sore Judgments of God upon wicked Men in his Time. For they are indeed as the severity of God upon *Shiloe*, and as devouring Flames upon our Neighbours House, and may well be a warning to us. They are as the stroke upon the two first Captains, and their Fifties: that we might fall upon our Faces and say, *Oh my Lord! let my Life be precious in thy sight, I will henceforth fear, and not dare to do thus presumptuously.*

2. Of all God's tender Mercies towards his faithful Servants. The hidden Manna wherewith he inwardly often feasts them, and is the manifold outward deliverances wherein he so remarkably in their great straits owns them, which makes them cry out as the Queen of *Sheba*, *Blessed are these thy Servants, O Lord*; happy are they that are in such a case whose God is the Lord! Oh! That I may also be as one of those, upon whom thine Eyes are thus for good continually.

3. He is desirous to preserve the Register of all Gods dealings by him in particular, and whatever befals him from his Youth. Herein God plainly chargeth him (as *Moses* of old adjured the Israelites.) *Thou shalt well consider in thine Heart, and remember all the way that I have hitherto led thee; to try thee, and to prove thee, that thou mightest in the following part of thy Life, know and acknowledge the God of all thy Mercies.*

Dear

Dear Youth! These things I commend to you with the utmost Kindness; He is indeed God's Scholar, and he meditates in the Works, as well as in the Word of God. Here you may see all things, as in a Glass before you, and may gather every one of you a little History of your own, with great delight and profit. Be you truly careful herein, and it shall be a means to make you wise in your Generation, as Men; and to establish you in a great Composure of Spirit.

X. *One that willingly bears in mind that great* Memento, *which God hath so particularly given in charge to Young People: Rejoice O Young Men!* If so thou dareſt, and thine Heart can serve thee to sport securely in thine own Ruin; *But know that for all these things God will bring thee into Judgment.* This is that day, that shall come as a Snare and Destruction from the Almighty upon the Children of Men; a Day that all are enough warned of, but few duly provide for. This is the day that shall decide that great Case, which hath so long depended; that shall resolve that Question of all Questions, which to this hour passes to and fro so thoughtfully in all Mens minds: *Then shall the Lord shew who is holy, and who are his.*

This is that day wherein the World, to its utter astonishment (as *Joseph's* Brethren, who were troubled at the unexpected sight of one they so little lov'd and delighted in) shall yet once again hear and see more of *Christ*; That the residue of the great work of Redemption might be finished, and the Kingdom delivered up according to the earnest longing of the whole Creation, in the fulness of its Glory, to the Father.

This is that Day, wherein Grace alone shall find favour in the Eyes of God. Hypocrisie shall then shelter none; Estates shall then buy off none; It is the just Judge of the whole Earth who sitteth then upon our Trial, and a righteous Judgment, according as every Man's Case shall then be found, he will impartially pass. None can here plead Ignorance, or say, they heard not of it. *Enoch, the seventh from Adam,* long ago, *prophesied*

propheſied of this, ſo openly, that who would might underſtand it, *Behold he cometh with ten Thouſand of his Saints.* We cannot make our ſelves Strangers to it: The blind and the deaf both heard and ſaw it. The poor Heathens awaked as amazed Men, and ſaid one to another; *This World will one day have a tragick end, and we ſhall all be certainly judged for what we now do.* Their Philoſophers freely yielded it. Their Sibals and Poets daily ſung of it. And all Fleſh may now without further doubt ſit down and confeſs with the Apoſtle, we know *we muſt all.* none excepted, *appear before the Judgment ſeat of Chriſt* in the ſolemneſt caſe that ever was tried, *to receive of him according to the things done in the Body: whether they be good, or whether they be evil,* 2 Cor. 5. 10.

Ah young Man! How often haſt thou ſeriouſly thought of this day? A day wherein theſe Eyes of thine ſhall ſee Chriſt himſelf coming in the Clouds with great power and glory; from the brightneſs of whoſe preſence Heaven and Earth ſhall be ready to flee away. *Then ſhalt thou ſee* thoſe Royal Officers of State, the Angels of Heaven attending their Maſter's buſineſs, ſummoning the Graves of the Earth, and calling to the Waters of the Sea, to deliver up their Dead, almoſt now forgotten, that have been ſo long ſince committed to them.

Then ſhalt thou hear the ſhrill voice of the laſt Trumpet, ſounding that ſolemn Call to all Fleſh; *Ariſe ye dead and come unto Judgment.* Oh how loth will the Sinner be to riſe at the ringing of this Watch-bell? How little heart will he have to put on his ſinful Fleſh, and appear in them before the Lord? How loth to meet with his Body in ſo ſad a place, upon ſo ſad an occaſion, that they may now together as joyleſs Companions receive the bitter Wages of all their former Sins. *Then ſhall we ſee* the Prophets Viſion, *dry Bones indeed,* and then ſhall the dead awake from their long ſleep, the Father with the Son, the poor with the rich, and go to receive every one their ſeveral Sentence from the Lord. Then muſt the Sun be darkened, and the

Moon,

Moon, to the amazement of all Beholders shall become as Blood. Then must the Stars, like withered leaves, fall from their Places. The Floods roaring, the Earth flaming, the Elements melting, the Heavens, like a Scroll of Parchment, passing away; and almost all Flesh shrieking, and crying out, In vain have we flattered our selves, in vain have we put far from us the evil day; notwithstanding all our lothness it is come; even *the day of his wrath, and who can stand before him?* Then comes forth the definitive Sentance from the Judges own Lips to the godly on the right hand, *Come, ye Blessed of my Father, inherit the Kingdom prepared* so long by me desired, and so affectionately by you; *Enter ye* now at length once for ever *into the Joy of your Lord.* Then also comes forth that heart wounding Condemnation on the left hand, *Depart from me ye cursed,* Cursed ye are, and shall now to your own everlasting smart feel you are far from rest or ease; *Depart from me ye Cursed into everlasting Fire prepared for the Devil and his Angels.* Then shall that slighted word, *Eternity,* which is trampled so much under foot now, be found, and felt a weighty thing indeed.

This shall make the night of a Sinner's Sorrow so doleful to him! there shall never more arise or shine any day upon him. Never so many aking Hearts, never so many pale Faces were seen together since the World began. Then shall the stout hearted be spoiled, and he that knew not how to brook the fear of the *Almighty* here on Earth, his Spirit shall then fail him, his heart shall thenceforth meditate Terrour, and his own Tongue confess, his Punishment is now become greater than he knows either how to avoid, or how possibly to bear.

This great day is to the pious Young Man the Memorial of all Memorials, and a Cogent, and constraining Argument to bring him into God's Vineyard, which the *Apostle* calls *the Terrour of the Lord,* and he is willing it should persuade him. He goes up to his Watch-Tower, and concludes with himself, that whatever lies neglected

neglected, this Day must be timely provided for; and he prepareth unfeignedly, as he is able for it.

1. He first spreadeth his hands toward Heaven and draweth with much Humility toward God. Having been so exceeding sinful hitherto, he is loth to be false, or further disingenuous now. He freely confesses himself *guilty*. And what could easily be proved against him, if he should go about to deny it, he readily acknowledgeth; passing Sentence upon himself, as one whom God for his manifold Sins most righteously might condemn. Yet still hoping God will give him the benefit and blessed favour of that Scripture, *He that judgeth himself shall not be judged of the Lord.*

2. He before-hand intreats the Judge himself, for God in his stupendious Mercy allows it, to become his Advocate. He dares not indeed trust his Case in any meaner hands. He putteth the very hopes of his Life in his Saviours Righteousness. Saying, *That, and that alone is the Righteousness that can answer for him in time to come.*

3. He resolves to set the streightest steps, and take the greatest heed to his whole Conversation: doing those things only now, which may abound to his good account then. And so he waits till God shall please to call for him. In this Posture he watches day and night; lest the Spirit of slumber which is faln upon these last days should at any time overtake him. And wishes that all Men had the Ear of the Learned, to hear the voice of the last Trumpet sounding continually from Heaven unto them.

He sadly sees what is doing, or rather every where misdoing in the World! Some contending too unkindly, unnaturally, and unbecoming Christians each with other; as if *Christ* were now divided, and Religion, contrary to its own nature, were setting up a fiery Standard, and the Professors of it, to the amazement of all Beholders, were transported into a Spirit of inhuman fury, every Man against his Neighbour. Which make him cry out with the Poet, *Oh Friends! is it possible, that*

Heaven

heavenly Minds should harbour such earthly Passions? He sees others, panting eagerly after the dust of the Earth, to the apparent hazard of what is infinitely more worth even Heaven, and everlasting Happiness. So that a very Child might too justly upbraid them in the words of the Philosopher, *See how they grasp after Earth, to the utter loss of Heaven it self.* He sees in conclusion almost all Men in the Words of the Psalmist, *Walking in a vain Shadow.* But for his part he thinks himself highly called of God to another temper of Mind, and a far better course of Life. And therefore pitcheth upon this one Request, as that which of all other most concerns him. *Oh let me be found of thee my God at that Day in Peace.*

XI. *He is one that aims to make his daily Conversation a just Copy and Pattern of his whole Life.* He considers how the day resembles Life, seeming indeed but an Abridgment and lesser Map of it. And therefore he awakes in the Morning with the chearful remembrance of God He delights also to rise early, that he might gain some fresh and previous thoughts before other Affairs croud in upon him; accounting it very unbecoming, and the Symptom of an ignoble disposition, to fold the Arms to any longer Sleep, when God brings in so bright a Lamp, as the Rays of the Sun, for us to rise by: He enters the day with Prayer and Reading, seeking to interest God, and take fresh Counsel from his Word, in all the following occasions of the day. He goes forth from thence to his Calling, endeavouring painfully and patiently to undergo the service and evils of the day with an unbroken Mind.

He sets down in the Evening, and makes up the accounts of the day past; he commends his Soul to God at Night, as one ready to take his leave of the World, to whom it would be no surprize, though his bidding good night should be his parting with his Friends indeed, and his undressing his putting off all things here; his Bed, his Grave, and his sleep a sleeping with his Fathers, till the Morning of the Resurrection, when

when he might awake, satisfied in God's likeness, and see the Sun of Righteousness shining upon him. Thus with the *Rose* he lifts up his Face toward the Sun in the Morning, and perfumes the ambient Air with a fragrant odour all the day. And still with the *Rose*, vails his head at Night with a fresh dew from Heaven, resting and lodging upon him. So sweet a Life, so daily a Death; how familiar, welcome and easie would they make Death it self, as a Friend of long Acquaintance, and beforehand provided for whenever it comes indeed.

XII. Lastly, *He is one whose growth is entire* of the mind within, as well as of the Body without; in Virtue as well as in Stature. It is his Care and Prayer that he may *grow in Wisdom and Favour with God and Man.* He esteems it the Beauty of his Youth to be respectful to the Aged. Nature presented it as a matter of high concern to the blind Heathens: God himself hath more expresly required it at our hands. *Thou shalt rise up before the hoary Head and honour the Face of the old Man, and fear thy God, I am the Lord.* God scarce takes himself to be duly feared, where this is neglected.

He is one who foresees his Parents shortly giving up their Places, and leaving him as the branch of their hope to succeed therein. He takes it to be a just debt, both to them, and to himself, to be what his name in the holy Language well suggesteth to him. The wise Builder up of the Family when they are gone, the strength, the stay, and ornament of it; that it may live, and become a Family of Praise and Honour amongst the Thousands of *Israel.*

He is one that takes care to naturalize himself betimes to virtuous Habits of diligence and goodness; watching and declining the very occasions and first Entertainments of Vice; lest Nature should be too easily carried away by evil Courses, and like the Sons of *Zervia* in a little time become too hard for him. He is one that walketh chearfully in his Station; is merry and sinneth not: Pleasant, but not frothy: Serious, but not melancholy. One that by the sweetness of the Disposition

Diſpoſition, and the meekneſs of his Carriage and Converſation renders himſelf lovely to all. His Parents ſhall look upon him with comfort, and ſay, *My Child, my Heart rejoyceth, even mine; becauſe thou haſt choſen the ways of Wiſdom.* His Neighbours ſhall enquire after him, and propounding him as an Example to their own Families, ſhall even bleſs the Breaſts which gave him ſuck, and account that Parent happy who may ſpeak with his Adverſary in the Gate. And now ſuch, for Piety, and Vertue, are you deſired to be, whom all that know you may eſteem, and name according to that old, yet honourable Phraſe, *The Love and Delight of Mankind.*

CHAP. VII.

The Neceſſity, and great Advantage of Divine Grace in any Condition whatſoever.

PUT the Caſe as impartially as you can, and ſee what real Advantages the Grace of God might yield unto you, in whatever Capacity or Condition God ſhall ſet you.

I. *If you be born of Mean Parents and Poor.* The meaneſt of your Condition will plainly need, and the Grace of God will readily yield you much refreſhment. The Ancient Fathers have long ago juſtly concluded, That there is no Man properly nor diſhonourably poor, but he that is poor in Grace and Knowledge. You have, it may be, no Houſe on Earth, you have the more need of a Manſion in Heaven. You have ſcarce ſo much as Cloths for your tender Body, the more neceſſity then of Garments of Salvation for your Soul. Few Friends and no Inheritance that you are ever like to poſſeſs on Earth, what cauſe then have you to entreat the Lord to be your God, and to give you an Inheritance amongſt his Saints in Light. You have little

little or no Education here for accomplishing or polishing of Nature: How great an Ennoblement would it be now unto you, to be made Partakers of that Spirit and Grace of God which makes the Righteous more excellent than his Neighbour! Such Grace will be more to you than all Riches. It will preserve you from contempt; for who dares despise him whose goings are with God? It will make you welcome to all good Men; *for the Grace of your Lips every Man shall be a Friend unto you.* It will procure you an high Testimony of Honour from God. *I know thy Poverty, but thou art Rich.* It will truly prefer you before those, who upon all other accounts are far your Superiours. The odds indeed is great, but the determination of the case, God hath for our Encouragement made very clear, *Better is a poor and wise Child, than an old and foolish King, who will be no more admonished.*

In a word, it will cause your Faces to shine, and will fill your Heart with comfort, it will be the forerunner of endless Glory. You may here modestly smile, and tell any Man, as once *Antisthenes* answered *Socrates*, when he asked him, *What makes thee, oh* Antisthenes *so chearful, when it is known thou hast so little?* He replies, *Because I plainly see true Riches and Poverty lodge not in our Houses, and Coffers, but in our Souls and Minds.* He enjoyed that inwardly which Men had thought he wanted outwardly. *The destruction of the Poor, Solomon* tells us, *is their Poverty*, and so indeed too commonly it proves: But it needs not be so with you.

See dear Children! what a relief you might have to your mean Condition. Accept it then, and seek it carefully; that in the day of your accounts, it may be said to your honour, *This is that poor Child that in much Poverty and Affliction received the Gospel, Let him enter into the Joy of the Lord.*

Hath God by your Friends provided for you a larger measure of the good things of this Life? You had need take care, that your Mind be as rich as your Estate. You are like to inherit *Israels* Blessing, to have Houses that

that you builded not, and Vineyards that you planted not. You cannot then refuse *Israel*'s duty. Now therefore fear the Lord, and serve him in Sincerity and Truth. You can do no less in Thankfulness to him from whom you have received all; and in the sense of your own accounts, whose reckoning will be not like the poor Man's, for one Talent, but for ten. Where much is given, it is but righteous if much be required. Riches without Grace, and Estates without Wisdom are as the Indians Gold, which they know not what use or improvement to make of. You might say as *Isaac*, here is the Fire, and here is the Wood, but where is the Sacrifice for the Lord? An House full of these will never make a rich Man. It is the prefixing of the Figure, that makes the following Cyphers significant. It is the stamp upon Silver, that makes it currant Coin. And we may more truly say, It is the Grace of God that is the figure of Account. The Image of God is the Royal stamp, whereby our Enjoyments become Blessings unto us. Without this they will be but as fuel unto our Lusts.

To the Ungracious his Estate is a curse, and his Enjoyments a snare, like *Dives* his Barns, where their Master and his Heart too, lodge day and night. *A price is put into his hand, and he hath no heart to make use thereof.* Nor understanding to dispose and order it to the praise of God. Grace is as Salt that keeps these things from putrifying. For your very Estate's sake then be ye gracious. And while God in much goodness thus brings, and leaves them with you: Say you as *Manah* once did, *Oh! Let my Lord come again, and shew me how I shall order them, and make Friends for my Soul out of the Mammon of this World.*

II. *Hath God given you comeliness of Person?* Harbour not a prophane ungodly Heart under that fair and amiable Complexion; it will be as rotten Bones under a fair Tomb; or as the Apples of *Sodom*, beautiful and fresh afar off, but nothing save dust and smoke nearer hand, or too like *Apelles* his rare picture of Cherries,

so

ſo curiouſly drawn, that Hiſtorians tell us, the Birds came flying to it, but returned empty; they quickly found it was no Cherries, but only painted Cloath. And ſuch will your beauty be, if it be but an outward one, whoſe verdure, be we never ſo loth, muſt ſoon decay. *All Fleſh is Graſs, and the Goodlineſs thereof*, be it never ſo lovely, *as the Flower of the Field*, which may blow pleaſantly with the Morning, but muſt as certainly with the Evening hang down its head and die. The Lord make you comely, with a truer and more laſting comelineſs, *the Beauties of Holineſs*, which abide for ever.

We read of one *Alcibiades*, *Socrates* his Scholar, that he was the beauty of all *Athens*, another *Abſalom* for comelineſs of Perſon outwardly; but the reproach of Mankind, another *Nero* for all viciouſneſs, and odiouſneſs of Nature inwardly. Oh! take heed, a ſecond *Alcibiades* be found in none of you. Play not the Hypocrite, if thy Body which is but the Cabinet, be ſo richly enameled, and ſo curiouſly wrought by the hand of the Lord. Beg of God that thy Soul, the Jewel within, may be ſuitably adorned with the Bleſſed Graces of his Spirit.

III. *Is thy Body plain and homely to look upon?* Yet be not diſcouraged. It is no diſhonour to be as the *Tents of Kedar* outwardly, ſo thou beeſt as the *Curtains of Solomon* inwardly. *Caſar's* Garland of Laurel was enough to compenſate the blemiſh of his Baldneſs. *Crates* his Learning rendred him dear, and honourable to all, notwithſtanding the crookedneſs of his Perſon. And you may reckon beyond them both and ſay, The Ornaments of Grace are of the greateſt price in the ſight of God, and theſe may lodge as the Pearl in a mean ſhell. Tho' thou haſt a withered Arm, a lame Leg, a poor crooked Body, no Form, no Comelineſs that thou ſhould'ſt be deſired, yet if God hath given thee a wiſe and underſtanding Mind to know him, and a faithful and willing heart to walk uprightly before him, the amends is made a thouſand times over. Thy

crazy

crazy Body now so frail and shapeless, *shall be one day fashioned like unto the glorious Body of Christ himself*, and all thy present deformities shall then be done away. In the mean time thy Soul is as a Diamond, though in a shapeless Rock. Thou hast wherein humbly to rejoyce. Satisfie thy self, though thou hast not the beauty of the Liliy, thou art inwardly adorned, and hast that which is far greater, the beauty of a Child of God. Thus should Grace supply the heart-fatning defects of Nature. Seek you the Lord, and all these Comforts shall be yours.

IV. *Some of you, it may be, God hath endued with a sweet natural Disposition.* He that looks upon you, is ready to love you and say, as Christ in the Gospel, *Thou art not far from the Kingdom of God:* You are already as the Ring of Gold for choiceness of Temper, and Metal. Oh! that God would now set his Grace, which is as the Diamond in this Ring, and you are then happy for ever. This is that orient Pearl, that *Cyrus* in his time so highly delighted in, professing to his Friend *Gobrias*, *That he thought it rather became him, and he was sure far more pleased him, to attain the study of a due Philanthropia or Love to Mankind, than to gird up his Mind to the Conquest of Nations, and Discipline of War.*

Cyrus his Candor in this may well be ours. Good Nature deserves to find much favour in all Mens Hearts. Let us in God's Name dearly cherish it. Let it be as *Abigail* once modestly offered, *An Handmaid to wash the Feet of the Servants of our Lord.* But still we must say; To be loving to Men, and stubborn to God, to be of a good Nature toward them, and hard-hearted against him; to be kind to others, and unkind to our own Souls; this is an hard Character; Oh! that it might be none of yours. We may say to such a one, as Christ, *One thing is yet lacking*, and it is Pity thou shouldest go to thy Grave without it. Make thy Peace then with God in the Blood of Christ, and all is well.

V. And lastly, *To others of you, it may be God hath given great Parts, enlarged Capacities, and a measure of*

Under-

Understanding above many. Be not now like that Image in *Daniel*, having your Head of Gold for Knowledge, but your Heart of courser Metal, and your Feet of Clay and Earth as to your Conversation. It was said of *Galba* in respect of his crooked Body; His rare Wit took up very inferiour Lodgings, and resided far beneath it self in an exceeding mean Cottage: But it is far sadder, where a good head hath the ill neighbourhood of a bad Heart; where the Understanding is like *Achitophel*, ready to contrive Evil, and becomes a Contriver of all Wickedness.

If God hath given such intellectual Endowments to any of you, canst thou debase these great Parts to serve sin with them? Shall they be put to grind in that Mill? How is the Beauty of *Israel* slain, and the light within thee led Captive to the Works of Darkness? Canst thou find in thine Heart to carry these golden Vessels of the Temple down to *Babylon*, to prophane them there? No, they are for an higher and more honourable use, to Minister before the Lord of the whole Earth in them. He that is wise let him be wise for God, and not like that sad Character too often verified, *Wise to do Evil, but having no Knowledge to do Good.* If thou beest as *Daniel*, Skilful in all the Learning and Knowledge of the *Caldeans*; be also as he, *of an excellent Spirit*, that it may be said of thee as of him, *The Spirit of Wisdom and Knowledge, even the Spirit of God above is found in thee.*

If thou beest as *Moses*; Learned in all the Wisdom of the *Egyptians*: What thinkest thou in the most serious thoughts of thine Heart. Canst thou look with much affection toward the *Israel* of God? Canst thou esteem reproach with them greater Riches than all the Treasures of *Egypt*? Canst thou look away from the things that are seen, to an invisible God, and the *recompense of a future Reward.*

It was not *Moses* his *Egyptian* Learning, nor *Daniel's Chaldean* Knowledge, but the Grace of God which made them both so justly renowned unto Posterity.

Here

Here may we piously say with that holy Man, a few Grains of this Gold doth far excel many Pounds of Lead! The least measure of sanctified-Knowledge, O Lord! how unspeakably is it to be preferred before our supercilious pride in other things? Oh that we could heartily read those words after God, This is Life Eternal to know the only true God, and Jesus Christ whom thou hast sent.

It is a sore Lamentation, and a sad sight, yet too common in *Israel*, to see choice Parts spending their strength, as some rich Soil, in nursing none but noisome Weeds. Let not the complaint of former Ages be revived in any of you; *The illiterate arise, and press apace in at the Kingdom of Heaven: while we with all our unsanctified Learning, are thrust down to Hell.* The strength of your Judgment is able in some measure to present unto you the ways of God in their true amiableness and to rescue you from the Follies and Mistakes that the weaker are entangled in. Your discerning is clearer and more able to see the shortness and emptiness of what others in their ignorance so highly admire; and in some measure to determine your Will, which in the foolish is most stubborn; it is able to persuade the Affections, which are all inclinable to be ruled by it.

I therefore entreat and beseech you for the Lord's sake, that have known thus distinctly to do well, not to adventure to do ill. Offer your selves and your Parts, *Auraunah* like, chearfully, faithfully, and ingeniously to the Lord and his Service in your Generation. None so well deserves them as he that gave them, who can also at his Pleasure take them away again, and turn your Wisdom into foolishness, if you be found abusing it, as a Weapon unto Unrighteousness. Be you then and your hopeful Parts, for God, and not for another. I am very desirous to persuade you in the Lord. Oh! that I could more affectionately

onately travel with you, till Christ be formed in you. The Strife of Men is wearisom; their Threatnings, their Flatteries, their Applause, their Revilings, are all of them wisely, meekly, and silently to be overlook'd by him that truly desireth Peace on Earth, or Glory in Heaven. He were yet to seek, says a worthy Man, how to live, that knows not how to digest and pass by such Trials as these. Contend who will, let me serve the Lord in the converting of my lost Soul from the errour of its evil ways to the Kingdom of our God. Fulfil ye, I pray you, my Joy, both mine and yours. So shall this present Letter in future times become a comfortable *Memorial* both to me and you.

CHAP. IX.

Caveats against several more obvious Dangers, whereat so many Young Persons stumble, and fall for ever.

I Have still some serious *Caveats* of great concernment, which I must desire you to take careful notice of, without which my writing, and your reading will both be in vain.

My Pen, I perceive out-runs the measure of a Letter: But I will say, as sometimes the Apostle did, *To me thus to write is not grievous, but for you it may be profitable.* As ever therefore you desire to be your own true Friends,

1. *Take heed of yielding to the least known sin.* By lesser sins at first doth the Devil draw to the greatest wickedness at last. *Is thy Servant a Dog*, says he, and it may be he spoke as he thought, *that I should do this thing?* But in process of time, we find for all that, he did it. Evil hath too much of a cursed fruitfulness going along with it. This Serpent, if suffered, will soon encrease to a great Brood. The *Poet* could even challenge the World upon this score: *Tell me the Man*, if you can any where find such a one, *that was ever contented with one single sin?* Our promises may be (as usually they are in

ſuch Caſes) *it ſhall be but once*: But theſe Promiſes will ſoon lie broken at your Feet, and the Sin reiterated, it may be an hundred times over. So hard is it to recover out of Satan's Snares, or to make any retreat when once engaged in Evil. He that hateth Sin as Sin, hath *Joſeph*'s ingenuous Anſwer in readineſs againſt every Temptation; *How ſhall I commit this great Wickedneſs and ſin againſt God?* Conſcience once imbaled, and the heart once proſtituted to vicious Courſes is not eaſily recovered to the true fear of the Lord. Afflictions may ſeem as *Gall* for bitterneſs, but Sin is always as *Poiſon* for real danger and deadlineſs. Pledge not then the Devil in this Cup, take not the leaſt drop of it. There is no Sin ſo ſmall, but it is able to weigh down the Soul for ever into Hell.

II. *Take great heed of falling into bad Company.* Better by far to be altogether alone, then troubled with *bad Company.* With ſuch you expoſe your tender Natures, and your moſt hopeful diſpoſitions to be eaſily corrupted; with ſuch the filth of their company, how odious ſoever to you, ſecretly cleaveth unto you, and will inſenſibly become yours. He that goeth in, and ſitteth with them, ſeems as it were deſirous to get acquaintance with Hell before his time. Say you as *Jacob*, *O my Soul; come not thou into their Secret; unto their Aſſembly mine Honour be thou not united.* Theſe are ſeeming Friends, but real Foes: To whom we might too juſtly ſay, *Is this your Kindneſs to your Friend to become my Snares and Enticements unto Evil?* Or with the Philoſopher, *Oh Friends, amongſt hundreds of Companions, ſcarce one real vertuous Friend is to be found.* Thouſands have died and periſhed for ever of the infection they have catcht from ſinful Company, leaving this ſad Epitaph upon their Grave-ſtones for a warning to others after them: *Bad Company in Life, is too ready a way to worſe Company in Death.*

The honeſt Traveller will ſcarce willingly ride much in the Thieves Company if he can avoid it. And we may all ſay of the profane Companion, he ſteals at leaſt

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our good Name and Time; if not all vertuous Inclinations also from us. Men that see not your hearts inwardly, will not stick to esteem and judge both of you and them, according to the Company you keep outwardly. It became even proverbial with the Jews; *If you can tell me what Company he keeps, I can tell you, such he also is himself.* Despise none; you should shew your selves meek and truly courteous toward all: But still chuse the ingenuous, the vertuous, and the harmless for your Companions. The *Dove* flocks not with *Ravens.* Be you as *David, Companions of all them that fear the Lord*; or as *Solomon, Walking in the way of good Men, keeping the Paths of the Righteous.* And it shall turn to you for Testimony and Blessing; it shall become a sweet Specimen of a good Nature, inclining it self very apparently toward Wisdom and Vertue. Do you indeed love your heavenly Father? you cannot then consort with those who blaspheme that worthy Name of his by prophane Oaths. Is Jesus Christ truly precious to you? You cannot then possibly delight your selves in them who tread under Foot the Son of God, and account the Blood of the Covenant an unholy thing. Deliver then your own Souls; *Pray them to leave their sinning, or tell them plainly, you must for the future leave their Company.*

III. Take heed in the next place *of the sins of Youth.* Satan fishes with one bait for the old Man, with another for the Young; but Death is still in both. Present Vanities will soon grow stale and unpleasing. Satan will be forced to change these for others, that the Mind may be carried on with fooliſh hopes of better contentment in them. The delightful Pleasures of Youth will give way to the anxious Cares of Riper Years. Thus Sin runs its round, but still retains its Interest; suiting it self with much variety to our several Ages and Tempers, as we pass through them. But in the mean time we may truly enough observe, as Youth hath its peculiar Diseases, and its violent burning Fevers, to which it is naturally subject, so hath it its peculiar Corrup-

tions, levity, wantonneſs and headineſs, whereto it is ſpiritually as much expoſed.

Theſe are the Young Man's dangers, which need a ſtreight Rein and Bridle. Keep your ſelves then as *David* from your Iniquity, and lie not down in the Duſt with your Bones full of the Sins of your Youth. There are many Sins, it is no thanks to us we commit not, we are ſcarce ſo much as tempted to them. But to refuſe a pleaſing Sin when it is offered, this ſhews the uprightneſs of the Heart. He that can find in his Heart to deny his own longing Nature; he that in the fear of the Lord reſtrains his own diſpoſition that he might not offend; he that in a Spirit of Chriſtian Reſolution, and Nobleneſs cuts off his Right-hand, and plucks out his Right-Eye for Chriſt's ſake, this is the true Diſciple indeed. We may ſay here (as God once ſaid of *Abraham*) *By this we know that he feareth God, ſeeing he hath not with held his deareſt, his darling* Iſaac *from him.* Be you then perſuaded to turn away your Eyes from Boſom Vanities. Set your greateſt watch where you lie in greateſt danger: *Flee youthful Luſts, but follow after Righteouſneſs.*

IV. Take heed yet further, *that you neglect not your Day of Grace.* Let *Eſau*'s Loſs be your warning. Time was when he careleſly ſlighted that which afterwards he ſought with bitter Tears; but found no place for Repentance. Such Tears you will ſee dropping from many Eyes another Day. There are two Rocks, whereat moſt miſcarry in this matter.

1. By ſlumbering and taking no notice of God's Call.

2. By faint Promiſes which never ripen to performance. Take great heed of both.

Concerning the firſt; there are thoſe golden Opportunities of Mercy, wherein the Lord ſeeks to ſave that which is loſt. *I gave her* (ſays God) *a ſpace to repent.* This great Gift, it may be God in much Mercy ſets before you, and your ſelves are beſt known to thoſe Seaſons wherein God comes upon this great occaſion and

and calls at your Door. Sometimes by *Sickneſs*, ſometimes by *Parental Counſel*, ſometimes by *Publick Ordinances*, and ſometimes by his more *remarkable Divine Judgments upon Sinners*. While God is thus ſpeaking to you, your Hearts (as thoſe Diſciples) even burnt within you; your very Souls telling you, it is the voice of Chriſt graciouſly calling you to repentance. *Oh! ſeek the Lord while he may be found.* Opportunity in moſt Caſes is a rare thing, and comes but ſeldom, but had need be imbraced with both hands when it comes. *It will be too late to tender our Sacrifice when the appointed time is paſt and gone.* Behold this is the day of your Viſitation, let it prove the day of your Regeneration, and true acquaintance with the things of your everlaſting Peace! Your Father, and your Maſter calls you in the Morning; ariſe then and go about his work. Let me counſel you as *Eli* once counſel'ed *Samuel*; liſten diligently and it ſhall come to paſs if the Lord thy God ſhall thus call thee, thou ſhalt anſwer, *Speak Lord for thy Servant heareth.*

Concerning the ſecond, our Evaſions, and Procraſtinations with God; we muſt all freely confeſs delays and faint Promiſes, they are but the artificial Excuſes of an unwilling Mind for the preſent. Like the goodly words of the Son in the *Parable*, that ſays, but never goes into the Father's Vineyard. How piouſly did St. *Auſtin* bemoan the treachery of his own heart, for a due warning to all Poſterity in this matter! I begged, ſays he, longer Day, promiſing, preſently Lord; By and by; have but a little patience with me, and I will come. But oh! (ſays he) that preſently lingred beyond all bounds of Modeſty; and this By and By proved a long day, and loth to come. Dear Youths! If theſe Vows of God be upon you, defer not to pay them. And caſt not your ſelves by delays upon that ſad *Dilemma*, that your own Promiſes ſhould be as your hand-writing to the obligation, and yet your Converſation ſhould render you guilty of *non payment*,

V. *Take heed of the Sins of the times wherein you live.* All Ages and Places have their peculiar reigning Sins; and moſt Men vainly follow the preſent Faſhion in Sins, as well as Cloaths; though they loſe their Souls by it. Theſe laſt days are the ſad receptacle of almoſt all precedent Corruptions. God himſelf hath told us, they are and will be very perillous days, wherein Sin will every where too much abound.

Nature, the Satyriſt long ago obſerved, grows now in its old Age very degenerous; we had need watch to the utmoſt, and keep our Garments. The Boat uſually goes full of Paſſengers, and carries multitudes down the ſtream with it; and who ſo in the fear of God, or love of Righteouſneſs, departeth from the Iniquity of the times, that Man maketh himſelf a Prey in the Gate. *Ariſtides* his Juſtice coſt him his Life; and *Socrates* his Fidelity to one only, as the true living God, in the rage of a giddy multitude, procur'd his death. So dangerous always is it to diſſent from the preſent times, be they never ſo vicious.

But as for you, my Friends, be careful you oppoſe no Man wilfully, but be ſtill as careful that you follow no Man in evil Courſes wickedly. It was not without cauſe told us; The whole World, as now it is, lieth in Wickedneſs; and if any Man will be the Friend of this World, he enters that Friendſhip upon very hard Terms, for he muſt thereupon become the Enemy of God. So difficult, and even impoſſible is it for any Man to ſerve two Maſters.

In theſe ſore ſtraits, Young Man! What wilt thou do. Before thou reſolveſt to ſin with the World, ſeriouſly ask thine heart this one queſtion, *Canſt thou be content to fare as the World fares, and to be condemned and ſuffer with it hereafter?* Ungodly Men wonder that others run not with them to the ſame exceſs of riot, and are not vile and vain as well as they: But you are Travellers, and whatever others do on the right hand, or on the left, you muſt not turn aſide, but mind your Journey. The Nations might do as they would

would by their *Idols*; but *Moſes* plainly tells *Iſrael*, *The Lord their God had not ſuffered them to deal ſo by him.* Nor durſt *Joſhua* ſoon after, judge the *Jews* ſtrange uncertainty, his ſufficient excuſe or ſecurity, If *(ſays he)* it ſeems evil in your Eyes, and the caſe is hard indeed where the righteous ſervice of God ſeems evil to any; yet, ſays *Joſhua* however, *I and mine are bound to ſerve the Lord. Noah* had periſhed in the Waters, if times had corrupted him. *Lot* had burnt in *Sodom*, if the multitude had ſwayed with him. The Sins of times God's People may always be pious Mourners for; but never profane Practiſers of them. Be ye, whatever others are, righteous in your Generation before the Lord.

VI. *Take heed that you enter not upon Religion at firſt ſlightly, or carnally.* Religion is a ſolemn thing, and had need be ſolemnly and reverently approached unto. Miſtakes here are very eaſily run into, but more hardly redreſſed, even the ſoreſt Miſtakes in the whole World. And yet, *ſays the Father*, there is ſcarce any thing more common than for Men to deceive their own Souls; and go, as the Prophet expreſſeth it, with a Lye in their right hand all their days. Their Religion they judge is good, and they are willing to be of it, and ſo they conclude without further troubling themſelves, that all will be well.

I write not this to upbraid any, but may, and muſt freely ſay thus much to all; Religion taken up upon truſt will be but as the *Ark* to the *Philiſtines*; it may increaſe our Torments, but will never ſave our Souls. If we ſhall climb up to Religion ſome other way, and not by the true door; if we ſhall crowd into Profeſſion, without a wedding Garment, the time is coming when we ſhall be found out; and our Conſciences which have thus lyed to the Holy Ghoſt, ſhall leave us ſpeechleſs at the Bar of God, as thoſe that have not the leaſt excuſe for themſelves.

There is a time, Dear Youths! wherein your own Conſciences cannot but tell you Religion muſt be firſt

embraced on Earth, if ever you desire glory or happiness in Heaven. *Now he that begins amiss, is like to make but very bad work ever after.* Things once misearned are exceeding hardly unlearnt; and where one takes up the Profession of the name of God sincerely, and upon Gospel terms, it may be feared there are too many who receive it unworthily, and to their own Condemnation.

Some lose their Souls while they seek, with the blind *Jews*, to establish their own Righteousness. Others hearing Religion much commended, and seeing somewhat of amiableness and beauty in it, they hastily catch up some Ceremonial or remote Opinion, as best pleaseth them, and think they have enough; and so never regard to know what sound Conversion, and true Communion with God meaneth all their Days.

Others again, and herein I am more particularly speaking to your case, the Lord grant you may truly lay it to heart. Others, I say, as Children, and Servants to satisfie the Desire and Counsel of their religious Parents and Friends, yield, and do those things outwardly, which they bear no true affection unto inwardly, which is wretched Hypocrisie! at the same time seemingly, to stand in some fear of Man, but none of God.

But whosoever can deceive Men, no Man can mock God: His Eyes are Eyes of Fire, and all Men shall know, that he searcheth the Heart and trieth the Reins. Where *Spiritual* things are *Carnally* undertaken, the Evils that ensue thereupon are exceeding many. *The Fruit* of the whole undertaking is inevitably lost: *The Duty* that seems offered, is not at all discharged: *The Comforts* of Godliness are all denied as Mercies, peculiarly reserved for sincere and better hearts: *The Profession* that is thus made, will quickly decay. The Heart can never hold out long in that which is but personated and so little delighted in. *Only the evil and guilt* of the miscarriage will still remain, and must be elsewhere answered for. So little shall any Man gain that goes to build upon the Sands. The further he goes, the more

more he wanders, and will ſadly find at laſt, he that begins not duly with Chriſt as the *Author*, can ſcarce expect to find him in the end the *Finiſher*, or Crowner of his Faith.

Yet notwithſtanding all this, what juſt cauſe of ſorrow may it be to all ſober Hearts to conſider, *What hard and unkind uſage, what diſingenuous and careleſs handling, that ſacred thing Religion in moſt Ages meets withal, from the hands of a froward carnal World?* Well take you this *Item* with you all your days; whatever you do in the matters of Religion, do it heartily, reverently, goſpelly and humbly, as in the ſight of the All-ſeeing, the jealous God. Where God ſees he cannot be believed or feared, outward ſhews are of little value in his account. Theſe are but worthleſs Leaves; we muſt demand and call for real Fruits. If God accepts any thing, it muſt be the beſt we have. Give me thine Heart my Son.

Now the Lord himſelf direct you, and give you a right entrance into his right way; with that kindly Repentance, that truth of Faith, that ſoundneſs of Converſation, that you may not run in vain, loſing the things you ſeem to have wrought; but may in the end happily obtain the Crown of Life. Happy is that Man that can truly ſay the Foundation ſtone is thus laid; the Top-ſtone ſhall alſo in God's good time be as certainly vouchſafed, with thoſe gladſome ſhoutings to the God of ſuch great and unexpected Mercies, *Grace, Grace.*

VII. *Take heed* in the laſt place, if God hath kindled any heavenly affections in you now, that you loſe not your firſt Love. The kindneſs of your Youth is lovely in the ſight of God. Chriſt looked upon the young Man in the Goſpel, and loved him. God ſees, and takes it well, that it is in your hearts while you are young to enquire after him. Theſe firſt ripe Grapes, are the Fruits, that his righteous Soul deſireth. Let not your preſent Convictions, Willingneſs, delight in the good Word of God, in the ſweet Sabbaths of

God, in the dear People of God. Let not all this verdant hopefulneſs of your Youth vaniſh as a Morning Cloud, or like the early Dew.

I give you this particular warning, becauſe miſcarriages are ſo ſadly frequent in all Ages of this nature; and becauſe I further know Satan will come to winnow you with his Temptation: if you live you may aſſure your ſelves he will aſſault you with it: *I have been too forward, too zealous, too careful for Religion while I was young; I will even ſpare my ſelf now.* Thus are the firſt days of many Profeſſors, clouded with lukewarmneſs, formality, worldly policy, and earthly mindedneſs e're they die, but I hope you will not dare ſo to do. True motion is always moſt intenſe the nearer it comes unto its Center. And if you be truly aiming at Heaven, you will daily renew your ſtrength, and be loth to ſlacken your pace when it groweth neareſt night. Relapſes in nature, Phyſicians tell us, are dangerous. Relapſes in Profeſſion are far more; for how ſhall ſuch be ever renewed again unto Repentance!

Dear Youths! your Thoughts are yet green, your years hitherto but little experienced. You have ſcarce yet known how bitter and evil a thing it is to forſake the fountain of living waters, and God grant you never may. But are you willing to believe what God ſhall teſtifie in this matter? Then may you ſoon underſtand, the Backſlider, though but in heart, ſhall quickly have gall and wormwood enough in his Cup; *He ſhall be filled,* ſays the Lord, *with his own ways.* Or are you further deſirous to hear what Experience hath alſo to teſtifie in this weighty caſe? Then may the horrour of *Judas*, and the deſpairing groans of *Spira*, become your warning. They wretchedly departed from the profeſſion they had ſometimes made in their former years; and, poor Men, they never enjoyed a good hour after.

I cannot but even beſeech you in the Language of the Antients. *Oh, for God's ſake ſpare your ſweet Youth; take ſome pity upon it, and give not that lovely fleſh of yours for Food to everlaſting Burnings.* God's Children ſhould be

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as thoſe *Hebrew Servants*, ſtaying with him for the love they bear unto him. He hath the words of eternal Life, and whither elſe can they find in their hearts to go? *If any Man draw back*, this is the ſad meſſage muſt be ſent after him, *the Lord ſhall have no pleaſure in him.* Men ſhall alſo ſcorn him, and ſay, this is Salt which hath loſt its ſavour; tread it henceforth under Foot. Ah poor Man! it had been better for him, ſays the Apoſtle, *never to know the way of Righteouſneſs, than after he hath known it, to turn from the holy Commandment delivered unto him.* Be you then, as *Joſiah*, gracious in your Youth: But be ye alſo, even to Gray-hairs, as aged *Iſrael*, waiting for the Salvation of God, when you come to die.

CHAP. X.

The Objections that uſually enſnare and detain Young People, anſwered.

I Have now counſelled you, but ſhall I ſay I have alſo perſuaded you? It is likely you have your diſcouragements; I know you cannot be without ſome recoilings of Nature. Trifles and Vanities will hang, it may be, about your mind as loth to be ſhaken off. An holy Man found it ſo, which made him complain, as we alſo too truly may; *My former Cuſtoms, tho' worſe, were plainly too ſtrong, and trod down things far better; becauſe they had been as yet but little uſed.* The moſt righteous ways of God are indeed bleſſed, ſafe and honourable; but ſtill they are ſcarce pleaſing to Fleſh and Blood. Our wretched Hearts are too like diſtempered Stomachs, that are eaſily diſtaſted; and find no reliſh in the moſt wholeſome Food.

I am ſenſible alſo how buſie Satan ſtands at your right hand, ready to reſiſt you; continually incenſing and prejudicing your Thoughts all that ever he can againſt your own Mercies. He that makes it his wicked trade to pervert the right ways of God, will be forward enough to tell you, as once he did *Eve*; *you may eat of*

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the forbidden Fruit, and yet not die. You may forbear this care, and yet speed well at last; but believe him not, his *Crocodile* flatteries have undone thousands. *He that was a Liar, and a Murderer from the beginning, will scarce be either true or kind to you:* He may seem now a smooth and pleasing Tempter, but he will soon become as open and forward an Accuser. Those very sins he now enticeth you to, when time shall serve, in the presence of God, of Angels, and of Men will he be ready with all their Aggravation to charge you with. As you love your Souls resist him; and account it an essential Principle in true Religion to give a constant denial to all his Temptations.

Let Men and Devils say what they will, sin is still sin. An evil that must not be pleaded for, nor cannot be excused. An unexcusable breach of a righteous Law; the utmost endangering of a precious and immortal Soul; a wretched and ungrateful flying in the Face of a most tender, and loving Father. This is that *Rabshekah* that blasphemeth the God of Heaven, that *Achan* that troubles the whole Creation; this is that accursed thing that brings evil upon our selves, that Needle that too truly draws a thread of Divine Vengeance after.

Let Men and Devils say what they will, there must be sowing to the Spirit here, if we expect to reap a blessed Harvest hereafter. *Nature* and *Experience* tell us so, and all the World knows it is so. *If there be no running the Race now, there can be no Crown in the end.* If no fighting the good fight in the Valley, there can be no triumph of Victory, or Honour upon the everlasting Hills; there must be striving to the utmost, if we desire to enter in at the strait Gate. The Kingdom of Heaven should even suffer Violence, and the violent are to take it by an holy force.

Up then, in the name of God, and be doing; let nothing hinder you. Call your thoughts to a solemn and impartial debate; lay your case in the ballances of the Sanctuary. See how Eternity lies at stake; your Candle is shortly going out; to morrow it may be,

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will not ſerve for that which may be done to day. You have had your time of Childhood; wherein according to the infant feebleneſs of your minds, *You ſpake as Children, you underſtood as Children, you thought as Children*; but now it is high time to outgrow thoſe days of Vanity. What the Lord in much Mercy wink'd at then, would very ill become you now. As you become Men, it will be expected, and it will be your Honour to put away *Childiſh things*. Theſe Years, and this Age call upon you to converſe with more ſerious things; even the things that belong to your Soul's everlaſting Peace.

1. Say not any of you within your ſelves, *I am too young for theſe things*. He that is old enough to ſin cannot think himſelf too young to repent. Doth God ſay, *To Day, while it is called to Day*, and dareſt thou ſpeak of *To Morrow*? Thou wouldeſt not adventure to anſwer thy natural Parents with ſuch delays, how can God take them well at thine Hands? Let the pious expoſtulation of the Father with his Soul be the Language of thine Heart within thee. *How long, Oh my Soul! muſt this be all thy note, to morrow, to morrow? And why not now? Why muſt not this very Hour put a period to all thy former filthineſs?* For indeed how canſt thou content thy ſelf, to venture ſo much as a day longer in thy preſent condition, without the pardon of Sin, the favour of God, or any ſolid Proviſion for another World? The hazard is very great that thou art running: Conſider ſeriouſly what thou doeſt; if thy Soul and thy ſaving of it be unto thee, as certainly it is, more than all the World beſides, ariſe as *Abraham*, while it is yet early in the Morning of thy Life, and go about it; fear not, it ſhall be no Injury to thy following Life that thou haſt acquainted thy ſelf with God, that thou haſt embraced his good ways while thou art young. The Sun in the Spring when it ariſeth ſooneſt, Men obſerve the Days are then the ſweeteſt and the cleareſt.

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II. Say not, *Such a ſtrict religious care I ſee but few of my equals undertake.* It hath been indeed the ſad complaint of all Ages, that goodneſs is too rare, and virtuous Men exceeding few. But it ſhall be the more lovely and honourable, that good things are found in you, as in that Child of *Jeroboam*, toward the Lord God of *Iſrael*. The diſobedience of others, how evil ſoever in them, may ſerve the more highly to commend your Obedience in the ſight of God and Men. It is praiſe worthy indeed to ſhine as the Lilly among Thorns; to be found, as the Proverb of the Ancient adviſeth, *like the fruitful Olive in the midſt of Thiſtles.*

Be you an Example in God's good ways unto all: Let none be ſnares in evil to you. Corrupt Examples may ſway with weak minds; but the wiſe in heart will rather regard and conſider what is their duty. If moſt People vilely caſt away their dear immortal Souls, as if no Mercy, no Salvation were tendred unto them; be you ſo much the more careful to ſave yours. Though you ſhould travel ſomewhat ſolitary here on Earth, yet comfort your ſelves, you ſhall meet with good Company in Heaven.

What *Themiſtocles* once wrote, ſetting up a Bill upon a Houſe he had to Let, adding for encouragement ſake to them that ſhould hire it, this Commendation: *There are good Neighbours about it.* This is indeed the happineſs of Heaven: The Saints and Angels of God, the Prophets, the Apoſtles, and bleſſed Martyrs; with all your godly Friends, are all there. There may you meet with *Daniel*, who purpoſed while he was young, that he would not defile himſelf: There may you ſee the Three Children, whom the very Flames could not affright from chuſing to truſt and ſerve the Lord in their tender Years. Be you alſo (whatever others are) like the Vifion of the *Almond-Tree*, holily ambitious to bloſſom with the firſt.

III. *Say not it is hard; and though I dare not altogether deny it, yet I ſcarce know how to like or love it.* Canſt thou love Sin, and canſt thou not love Grace? Is it an

eaſie

eaſie thing to ſerve Satan, and hard to ſerve God. Theſe are ſtrange Objections; we never thus learned of Chriſt. It hath been wont to be ſaid by holy Men that were before us: *Thoſe are of all other to be reckoned the hard things which injure the precious Soul, and hazard Eternity.* But canſt thou be indeed againſt the true Fear of God, and the making of thine own Calling and Election ſure? Oh! tremble and know, it is hard ſtanding out with God; we are not any of us ſtronger than he.

It was once indeed St. *Auſtin*'s Caſe: *I was*, ſays he, *both willing and unwilling*; *my Conſcience freely gave its Yea, but my Affections were ſo ſhameleſs as to return their Nay. But I aroſe and contended with my ſelf, 'till my backward Heart became at length better perſwaded.*

Dear Youths! You are too far inyolved in the ſame Conflict; come forth now with the like gracious Reſolution. Our ſtubborn Wills, left careleſſy to themſelves; Lord! What woe and diſtreſs will they ſoon bring upon the whole Man? Thou that canſt not like thy Duty, how wilt thou like thy Miſery, and that for ever? If Duty may be diſingenuouſly put off now, yet it will not be ſo anſwered, or ſent away then. And ſhould there be any neglect or miſcarrying in this matter, it is thy ſelf that is like to be the ſufferer, and bear the ſmart of it.

Come then, be not unwilling to do thy Duty, nor averſe toward that, which would in concluſion prove thy greateſt mercy. The painful Country-man is never more in his Element, nor better pleaſed, than when he is laborioufly at work in his Calling. And if we be indeed the Servants and Children of God, it muſt, and may well be our Meat and Drink to do the Will of our Heavenly Father.

IV. Say not, *The Pleaſures of ſin are ſweet, and I would fain have my ſhare in them.* God grant you better Sweets, than they will ever prove. More lawful and more real. Of theſe we muſt all ſay with the Poet, *They have more of the Aloes than of the Honey in them.* Young Palates indeed

indeed are usually taken with any green raw Fruits; but their end is bitter. Satan hath learnt how to bait the sharp hook, how to gild the bitter Pill artificially enough. He easily over-reaches our credulous minds, but his deceit, and our disappointment will too soon appear. What Nature is now so fond of, Grace wou'd even in an holy scorn trample under Feet, saying as once St. *Austin, The Pleasures I was sometimes afraid to part with, it is now my greatest joy to be clear from them.* There are those at this day in Hell, that are sick at Heart of those very Pleasures, which they themselves, when time was, so violently lusted after; and could now wish they had never known or tasted of them. Oh! that you would tender your Souls Health, and be perswaded to forbear them. Pleasures you may have, only forbear sinful ones: God would have none be dull, though he bids all be innocent. Heaven it self shall be a Paradise of Divine delights for the People of God.

A virtuous Heart should scorn Sin for its Pastime, and should not think so well of Transgression, as to dare to take it for its Recreation: Modesty chuses things harmless, ingenuous and gracious, and therein only takes delight. There are noble and peculiar Entertainments for the Mind as well as carnal Surfeitings for the Body. The Soul hath its Delights, more Divine, and more enduring. How well then would it become us to bethink our selves, and chuse, as the Angels, to feast on such Heavenly Food, rather than with brute Beasts to immerse our selves in the sordid Lusts of the Flesh. How did the Heathens both chide and grieve to see Nature abused under sensual Pleasures, (says one of them) *After God hath given thee a mind, than which there is nothing in the whole World more noble or divine, canst thou so prostitute and debase thy self, that there shall scarce remain any difference between thee and the Beasts?* Let us take the words as spoken to our selves, and raise your Inclinations, Dear Youths, towards those Pleasures, which may best answer their own Name, and best

beſt become you and your Nature. If others ſhall pleaſe themſelves in wanton Plays; the whole Creation may be your Theatre, where you may daily ſee a lively Scene of variety upon the Stage, every Creature acting its part; and the Glory of God to the admiration of all Spectators diſplayed in the whole. If others delight themſelves in idle Books; you may rejoyce in the Law of the Lord, and ſay with *David*, *My Meditation of him ſhall be ſweet unto me.* Religion wants not its true Delight, let it not want its due Profeſſors.

V. Say not, *Alas I know not what to do, for wiſer than I, the prudent, and the ancient are at great controverſie about Religion, who can tell where to pitch?* It is too ſadly true. There are many pious Men that may, and doubtleſs have much Communion with God, who yet thro' the ſtrainedneſs and frowardneſs of their own Hearts, will have but little each with other. Thus Men wrangle themſelves into a Life joyleſs to themſelves, and diſhonourable to the Lord. *Cadmus*'s Teeth of ſtrife ſeem every where ſown, and coming up very thick. We might juſtly renew *Eraſmus*'s ſad complaint of the former Age; *Contention lives, while Love and Charity dies. Tenets of Faith are uſually multiplied, while Sincerity goes as palpably down the Wind.*

Such is our Wound: Oh; that God would drop into it the Balſam of Love, and bind it up, and become our healer. But becauſe Men can (or rather will) agree no better, refer thy ſelf, and thy thoughtful Heart to God and his Word. Give Credence in the ſtrength of his Grace to what he is there pleaſed to expreſs, or promiſe to thee. Depend upon him according to all that he hath here allowed. And compoſe thy ſelf to be entirely at his command, aiming that whenever thou comeſt to die, thou may'ſt reſign thy ſelf to God with theſe few words unfeignedly breathed forth; *I have in my weak meaſure kept the word of thy patience on Earth: And now O Lord! Be thou pleaſed to remember thy Servant according to this word of thine, wherein thou haſt cauſed me, and I upon thy invitation have taken boldneſs, for to*

hope

hope. Religion, however pulled several ways, is of it self a quiet and strifeless thing: Holy indeed, but harmless; Divine, but still shining forth in much plainness and simplicity. And be you, as near as you can of that Religion, which gives Glory to God on high, on Earth Peace, and good will toward Men. And oh! that God would hasten such times of refreshment, from his own presence, amongst us.

In the mean season, if you see somewhat of diversity in gracious Hearts, and upon several Faces, who have yet somewhat of true Life and Beauty shining in each; be not too much amazed. Remember *Solomon* took great delight in the variety of Flowers in his Garden, professing himself highly pleased that though they were various, they were still sweet and comely Flowers; or rather call to remembrance the Father's pious and ingenious Allusion; *Joseph's* Coat may be of several Colours, so it be without a rent. If you see uncomely Contentions, and the utmost bitterness, as once between the Apostles themselves it sadly was, step in and tell them they are Brethren, and desire them to be kinder to each other, the Master is at hand.

If lastly you see, and hear great Controversies, and little agreement, yet know there is a true and plain way that leadeth unto Life. The wayfaring Man, tho' a Fool, needs not err therein. Go humbly unto God, and he will shew thee that new and living way, which conducteth unto himself. There are many that quarrel themselves carnally to Hell; be thou sincere towards God, and laborious in the profession of his Name; so shall hearty Faith, and unfeigned Obedience become thy safe and honourable Convoy unto Heaven. Whoever quarrel in other things, no Man shall blame thee, nor charge thee with folly for these.

VI. Say not, lastly, *I have great discouragement, for some of my Friends are not so willing to have me mind such things, or meddle much with Religion.* It is a sore Temptation where this Complaint is true. What shall that poor Child do, whom God hath spoken to (as once to the

the Children of *Israel* in the Land of *Egypt*, and his very Heart even melts within him, opening it self Day and Night, as *Daniel*'s Window, to *Jerusalem*; and yet all the Countenance he hath from the Family, is like that churlish speech of *Pharaoh*, *He is idle he is idle, increase his Burden, and let him not go to serve the Lord.*

This is indeed the greatest Trial whenever it falls, and a sad streight which needs Tears rather than Words. Oh that none would lay the Stone of stumbling before young People! Lest it unhappily revive that Complaint used by some in the Primitive Times; Our Parents are become unto us as the Ostrich in the Wilderness, and are almost the Murderers of our Souls. It is hard for any to be an hinderance, where they ought rather to be a furtherance; to be found a real Offence, or discouragement to the least of Christ's little Ones. Here have we cause to renew the Lamentation in the Prophet, and say, *The Children are once more come to the Birth, and there wants Strength to bring forth.* Here will be need of much more Wisdom than such tender Years commonly attain unto; so to obey God, as to shew the utmost Tenderness of disobeying, or displeasing Friends; and yet so to fulfil our Respect to them, as not to forget we still owe a far greater unto God. The Lord himself put the everlasting Arms underneath, and bear up those discouraged Children, whose hard Lot it is, till he hath brought them with joy to his own Bosom.

But this case, Blessed be God, is rare, and the case of very few. Be you modest, and cast not the blame upon others to excuse your selves. God sees through such pretences, and understands right well where the Fault lies. You know not the Heart of a Parent. It is natural to them, though evil and too regardless of themselves, to desire the welfare of their Children. Your Parents have been often instilling good things, and laying in Memorials upon your tender Minds. They have with much care brought you to reading: They

have

have procured you that Treasure of Treasures, the *Bible*; They have recommended it to you as your Saviour's Legacy, where you may find the words of Eternal Life, your safest Guide, your best Friend when they are gone. So that you may justly confess, as St. *Austin* concerning his Mother *Monica*, with how great solicitousness of heart they have often admonished you in the Lord, whose Counsels you ought to receive (as *Junius* did the Instructions of his Father) scarce ever without Tears. So greatly should the weight of the Argument, and the Authority of the Speaker affect and move you.

And must it now be objected, or dare you now say, your Friends are not desirous of your Soul's good? It is likely they would not have you pretend Religion, to be stubborn against them. They are loth to have you superstitious; but still they would have you Pious. See then how little of real Discouragement lies before you. Your nearest Friends are ready to say unto you, as once *Cyrus* to the trembling and willing Jews *Go up, and the Lord your God be with you.* Be ye then I pray you, toward God, Children of great willingness; toward your Parents blameless, and without Rebuke; drawing the Love of all unto you, in the Families wherein you dwell.

CHAP. IX.

The Conclusion of the whole by way of Exhortation.

AND now what hinders, but that all this might be willingly embraced, faithfully practiced, the Life of Grace cordially espoused, and your Souls for ever saved? Your Friends desire it. Your own Everlasting welfare is bound up in it; and God himself from Heaven calls unto you for it. What Answer can you tender; but as Christ in the Psalms? *Lo I come to do thy Will, O God!* Concluding with the Father, *He were justly worthy to be cut off by Death; that should refuse on such sweet terms to close with a glorious life.* Oh!

Re-

Requite not the Lord and your own Souls so unkindly.

Give not your Years to Vanity, nor your precious Time to that which will not comfort in the end. Sins in Youth will most certainly become Sorrows in Age. 'Tis usually said; *Youth lays in, and Age lives upon it. The one sows, the other reaps.* Sow that now which may be worth the reaping afterwards. How loth would you be to have your own Life now become your Death hereafter? To have the foolish Sins of your Youth to stand between you and your everlasting real Happiness. Your present vain Pleasures make your Arraignment, your Condemnation, your utter undoing in the Day of Judgment? This would prove like the *Roman* Soldiers Grapes; short Pleasures, sorry Pleasures, joyless Pleasures; dearly bought and paid for.

Thus might you feather the Arrow that wounds you from your own Wing; and in the end sit down with that sad number, who all the Year long sigh over this doleful Note; *For a few short Pleasures have we purchased to our selves innumerable and everlasting Torments.* However, I know you cannot be so careless now, but you shall be as perplexed then. Sin cannot please so much in the Commission, but it will torment far more, when it comes to be suffered for; and the Sinner to be brought forth to Execution. Go Christless before the Lord, and there shall be no Parent able, or willing to countenance you; no excuse there to be made for you; no hopes, no comfort left in your own Consciences to relieve you. Treasure not up then to your selves wrath against that dreadful Day of Wrath.

How tremendous and heart piercing are the *Examples* which God hath set as so many flaming Swords before you; that you might take timely warning, and not run upon your own Destruction? *Ishmael* scoffs at Religion, and is cast out of his Father's House, and the House of God for ever. *Absalom* proves Rebellious against his Parents, and shortens his own Life by it. The Children mock the Prophet, and die under the fierce Anger of the Lord, while they are doing of it. I tell

you

you Sirs, God will be avenged of Children as well as elder People; of poor as well as rich, if they ſhall dare to ſin againſt him.

Let not the Devil deceive you, flatter not your ſelves; theſe things hath God written for the particular admonition of young People, and will expect that you ſhould bear in mind, and lay ſuch Memorials upon your Hearts, and receive Inſtructions from them.

But if after all, any of you ſhould be ſecretly unwilling, and all this Counſel from Heaven ſhould be a burthen and wearineſs unto you; then I muſt reaſon further with you before the Lord, and heartily chide you.

Do but conſider, Sirs, what you do; how unreaſonable, how unrighteous, how unanſwerable, how unſafe it is like to prove. Will you have Bibles, and will you not believe them? Will you be called Chriſtians, and will you live like Heathens? Have you immortal Souls, ſhining with ſuch bright Rays of the ſacred Image of God upon them, and will you needs wilfully damn them? Hath God given you religious Parents, tender of you, as of the Apple of their Eye; and will you not be counſelled by them? Are you reſolved to be a Shame to your Friends in Life, and a terrour to your ſelves in Death?

Can it poſſibly enter into your minds to think that ever any good will come of ſinful Courſes? Or that ever you ſhould have cauſe to repent your ſelves of any thing heartily done in obedience to the commands of God for the good of your Souls? Hath God ſolemnly ſworn, *The Soul that ſinneth*, be he who he will, *that Soul ſhall die*; and can you ſuppoſe he will break his word for you? Can you imagine, that the moſt holy God, who is a God of pure Eyes, and hateth Iniquity, or can you encourage your ſelves to hope, that he will open Heaven's Gate at the laſt day to the impenitent and the Ungodly, who ſcorn their Duty, and ſlight their Mercy? Do you expect a new day of Grace when this is gone; that make ſuch waſte of your preſent time?

time? Do you think everlaſting Burnings are ſo eaſily undergone, that you make ſuch ſlow haſte to flee from the wrath that is to come? Is it not enough that you were born in Iniquity; but you will ſtubbornly die in your Sins alſo? Nay then, your glory, and our hopes are both departed.

Sons of *Belial*, againſt all the ſweet Counſels of God to the contrary, will you needs wretchedly make your ſelves? *Children that have broken the yoke, becoming henceforth altogether unprofitable, both to your ſelves and others, never likely to riſe more to any Glory.* Then may *Satan* juſtly enough take up his triumph. *He a Servant of thine? Lord! It is my work, that he all the day does, it is my ſinful motions he chiefly delights in. There can be no Plea made for him. He is, whatſoever he may vainly think of himſelf, not thine, but mine.* Yea, then your Parents, though loth, will be enforced to cry out; *How have we brought forth to the Grave, and our Breaſts given ſuck to the Deſtroyer?* Then may *David*'s mourning be heard again in their Tents; *Oh Abſalom! My Son, my Son! How art thou fallen and dying, as the ſinful dieth; in the crimſon guilt and the bloody gore of all thy Sins!* At this ſad rate are the righteous Counſels of the Lord rejected, and ſet at nought.

Remember it is no leſs than Life or Death, that now ſtands before you, waiting for your *Yea* or *Nay*. It is no inferiour matter, of little Moment, or light Conſequence, that you are now to give your Anſwer in. It is Heaven, yea Eternal Life; and your own Happineſs for ever, and ever; how can you turn your Backs upon it? There have been thoſe among the poor Heathens, that never durſt think thus lightly of ſin, as you do. They always held it the greateſt evil, and the ſorrows of it the heavieſt ſorrows in the whole World. There have been tender-hearted *Ninivites*, that have come to God at one Call, and gladly cloſed with their own Mercy. And there yet are at this day, how backward ſoever you may be, thouſands returning, as the Prodigal, with Tears of Joy to their Father's

Father's House; longing for him, and welcome to him; going where there is, what they and you likewise want, *Bread of Life and Change of Raiment, that you might be Cloathed.* Why should you now stand out against such Mercy, and harden your selves so unnaturally to your own Destruction?

You might yet further know, though it will be sad enough to know it, there is never a Companion of yours, with whom you have now sinned; but will be ready to witness against you. Never a leaf in all your Bible, but shall be enough to condemn you. Ministers, Parents, Friends and Foes, shall all come forth against you. And oh! How cutting will it be, to be made a Spectacle of Scorn to God, to Angels, and to Men. How wounding to thy astonished Heart to become an everlasting by-word; upbraided of all, and pitied of none. It is the Condition, will they say, that he hath long ago deserved: and let him bear it. This, as an holy Man rightly observed, will make thy Load and Burden heavy indeed. Yea, God himself, who hath waited, so often and so long, even waited to be gracious, shall then set every Sin in order before you, and make your guilty Consciences with everlasting Blushings to own them. Then, says the Father, shall it be said in the Audience of Heaven and Earth; Behold the Man, and all that ever he did, *let it be had in everlasting Remembrance, whether it be Good, or whether it be Evil. Then shall your selves also look back upon that dear Salvation that you have negligently lost; and that wretched Misery that you have wilfully brought upon your selves: And shall sink down with Heart-breaking Sighs, and Horrour at the Bar of Christ. Then may you be ready to take your last Leave of all Comfort, and say;* Farewel my Day of Grace, which is now gone, and never more to shine upon such a Wretch as I am. *Come in all ye my hainous Sins, and the bitter Remembrance of you. God hath sent you to stand as Adversaries of Terrour round about me: Sting, as so many fiery Serpents this Bosom of mine, and spare not. Oh! that you might have leave to make an utter end, and rid me out of all my Pain.*

Oh

Oh how will the tears trickle down, to see the Lord so gracious and loving to others, and yet so justly severe, and full of Indignation toward you! To see those that prayed while you slept; that so willingly kept the Lord's Sabbaths, while you as constantly profaned them; to see those that wisely redeemed that time which you so lavishly wasted; to see those very Persons, so well known to you, it may be your near Acquaintance, in the Kingdom of God, and your selves shut out. Then, though never till then, will the Heart that hath held as long as ever it could, begin to falter and fail: Then shall the Lips break forth with that righteous acknowledgement; I am undone for ever, and thy Destruction is of my self.

Oh my dear Friends! My Bowels even yearn for you. Hast thou but one Blessing, oh my Father! bless our young People, even them also, that they may turn to thee, and live.

But I cannot thus leave you. My Errand, I confess, is now even done; but your duty is henceforth to be carefully carried on, I may justly say of this Discourse, as once a Roman Orator well said to his Son, It will be of more or less Service to you, as you make it truly practicable in the sequel of your Life. Counsel [illegible] in Books, and neglected in Life, is like the covetous [illegible] Bags of Gold, which lye wholly dead, and no good use made of them. Suffer me then once more to rehearse my Message again unto you.

It is you, dear Youth! to whom I am, as the Father affectionately said, in this Treatise to apply my self: It is you who have yet seen but the third hour of the day, with whom the Message, whether it lives or dies, must now be finally left. You are desired in the highest Name that can be used, even the Name of the great and most glorious God, who made the Heavens and the Earth, and gave you this Breath, you breath between your Nostrils: You are desired in the Name of the Lord Jesus Christ, who freely shed his precious Blood in a readiness to redeem and cleanse you from all your sins: You are desired in this great and dreadful Name, and by all the respect you bear unto it, to remember your Creator in the days of your Youth. You are desired to strive to enter in at the strait Gate, to accept the richest,

the greatest Gifts, that God himself ever bestows upon any, even his own dear Son. You are desired to be kind to your own Souls, and to lay up a good Foundation against times to come; and to live with God for ever.

Dear Youths! what do you promise to do in this great matter? These are not Requests to be slighted nor denied. Such a capacity for Mercy, how would the damned prize: Oh! let not the Living set light by it. This short moment, how meanly soever you may think of it, being once lost, an Age will not recover: Eternity it self will not restore the like Advantages to your Souls again. And now are you at length willing to go about this blessed work, and become happy for ever, if there be yet any hope in Israel concerning your Case? Behold! the Arms of Mercy are open and ready to embrace you, whatever is past; how unkind, how heinous soever, God is ready to forgive, willing to forget it. He calls Heaven and Earth to record, if you miscarry, the blame shall not be his. As I live saith the Lord, I have no pleasure in the death of the Wicked; but that he turn from his wicked way and live. Turn ye, turn ye from your evil ways; for why (*why indeed*) will ye die O house of *Israel*.

Such are the Father's Bowels towards us, who are too regardless of our selves. What answer can ever be solidly made, if such Bowels of Love, such dear, such free Salvation as this, should be ungratefully slighted? Oh let your Hearts even melt, and your very Souls be dissolved within you. If God be willing, be not you unwilling, neither let these tender Arms of Mercy be spread forth all the day long in vain.

Behold! the Lord Jesus Christ at the Father's right hand, making continual Intercession; and the poor of the flock are his care; the weary and broken in spirit are the objects of his Pity. It is their Names he bears on his Breast-plate, and commends with such endearing Arguments unto the Father. Suppose your selves hearing him calling to you, and arguing with your trembling thoughtful hearts on this wise. Wherefore thinkest thou poor Soul! was I numbred amongst the Transgressors, and made a Man of sorrows?

Wherefore

Wherefore was my ſide pierced with a Spear, my head with Thorns, and my deareſt Blood poured forth? What doſt thou conceive ſhould move me, to take upon me humane Nature, and become ſo near akin unto thee, if it had not been to perform the office of a Kinſman, and take the right of thy Redemption upon me? What could have perſuaded me to ſuſtain the bitter, the accurſed death of the Croſs, if it had not been to ſave ſuch as thou art from thy Sins? Haſt thou no need of my Righteouſneſs? What ſhall I do for thee? What doſt thou want? What is it thy Affections moſt pant after, for thy Soul's good? Speak freely, and forbear not; I am now aſcended to my Father's Right hand, and able to relieve thee. Where are thy Prayers, and I, my ſelf, will preſent them to my Father as from me; perfumed with the ſweet Incenſe of my Righteouſneſs, and he will ſhew favour to thee.

Oh bleſſed Encouragement! Here is the golden Scepter held forth indeed. What anſwer wilt thou now return to all this overflowing love of ſo dear a Saviour? Sit down with thy poor heart, adviſe by Meditation what to ask; and then ſend forth Faith and Prayer as truſty Meſſengers, to fetch in ſupply. Go thy ways, take thy Life in thy hands, as once Heſter did; Preſent thy Petition, and ſay as ſhe ſtill did; If I have found favour in thine Eyes, Oh Lord! let the life of my Soul be given me at my Requeſt. Do thou cry, and he will hear, and will graciouſly waſh thy leprous Soul in his own Blood, and ſend his bleſſed Spirit, as the Chariots and Horſemen of Iſrael to prepare and bring thee ſafely to Glory.

Behold alſo the Angels of God waiting, ready to rejoyce in your Converſion! there is not the meaneſt, the pooreſt of you, but your Repentance might become an occaſion of much joy in Heaven. It is a freſh Feaſt to thoſe noble Creatures to ſee the leaſt increaſe of the Kingdom of God, and the but one ſingle Sheep added to the Flock of Chriſt. So precious is Grace, ſo dearly is the Recovery of a loſt Soul eſteemed on high.

I might further tell you, the damned themselves even groan unto you, saying (as in the Parable) Oh! take warning by us, and come not into this Place of Torment. *There is not one throughout the whole Creation, that can heartily say unto you;* Go on in evil ways and prosper. *I charge you before the Elect Angels, and as you tender their comfort; I charge you by the flaming Pains and Cries of the Damned, and as you would be loth to share with them in all their Miseries; take serious heed to the saving of your Souls. All the divine threatnings of God stand naked and open before you, as the* hand-writing upon the Wall, *that stands not there for nought. They sound as so many shrill Trumpets from Mount* Ebal, *and they also charge you to break off your Sins by Repentance; or else, as sure as God is in Heaven,* Iniquity shall one Day become your Ruin.

All the sweet Promises are lastly appointed to attend your Encouragement, and furtherance in your Salvation. They are sent forth in God's name to invite you to his Blessed Kingdom; and to assure you from him, that whatever pains you faithfully take heavenward, your Labour shall not be in vain in the Lord. These are the Christians choice Feast and Banquet; the Promises that he so joyfully study; that speak so comfortably, and withal as truly to the weary Soul. God himself hath made them, and he will fulfil them. It is the Concern of his Glory to make good the word that is gone out of his Lips; his Faithfulness lies at stake therein. Whosoever cometh unto him (*thus filially relying upon his Father*) he will in no wise cast him out. *Come you and welcome.*

Your work is good, your Wages will be great; your fellow-servants are the excellent of the Earth; *your Master you are to go unto, the lovingest, the ablest, the faithfullest, the justest, the kindest that ever was served. What can you possibly scruple? Or where can you mend your selves? Speak your Hearts, and spare not; what danger, think you, can come of being safely reconciled to God? What hindrance shall this be to any to be made an Heir to the Crown of Life? What wrong to others to love our selves? What discredit to become a Child of the most high? What embasement of Spi-*

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rit to be renewed in our minds to the blessed Image of God? Or what sadness can this ever occasion to be entituled to everlasting Joys? We must even blush, and holily fall out with our selves in the Language of the Father, saying as he, Whence, oh my Soul is this strange and unreasonable thing, that thou wilt be under no command, nor accept of Mercy heavenward? Men may revile, and our own wretched hearts may suspect the whole Counsel of God: But the ways of the Lord are right, happy is that Man that chuseth to walk therein; he shall be able to lift up his face with comfort, and not be ashamed of his God, nor disappointed of his hope, when the greatest part of the World in the very depths of all distress and horrour, shall call in vain to Rocks and Mountains to fall upon them.

Awake then, I beseech you, for the Lord's sake, while it is yet the morning of your Life, and the flower of your years. Let your Life be, what indeed all our Lives ought to be, a living Epistle, a fair exemplification of the Gospel, that Men may see in you what in Primitive times the very Heathen saw, so legible in Christians then. The true portraicture of your Saviour's Life, the just account of his Doctrine in the answerableness of your Deportment and Conversation. Awake, and arise, shake your selves from the dust and vanities of Youth: Bring a Blessing with you into your Generation; the World in these last declining Times greatly needs it. Carry a Blessing hence with you when e're you die, your selves shall reap the sweet and everlasting comfort of it.

Your Work is great, your Day is short, the Master importunate, and your Promise is already past. To recoil now, were to keep back part of the price, and even to lie to the Holy Ghost, and to make our selves guilty of the greatest Perjury before God. Oh! hasten and put on the Garments of your elder Brother. Gird up the loins of your mind, and run your Race. Hasten and linger not, lest Night overtake you, and you sit for ever mourning under the region and shadow of Death. See that ye covet earnestly the best things. Set your hearts unmoveably upon Heaven, and all the Glory of it. Say humbly to God as Luther, You neither can nor dare take these earthly things for your Portion.

Strive as Jonathan, *to climb up the Rock: Love and Fear the Lord: Honour and Obey your Parents: Be careful and redeem your time: Design an ingenuous Life on Earth: But above all a glorious Life in Heaven; and God, your God, shall be with you.*

I might now leave your Parents and nearest Friends to plead this righteous Cause of God yet further with you. You cannot be strangers to their affectionate and daily Prayers on your behalf, their ardent and restless desires for your welfare. You are dear to them on whom their hearts are set, and in whom, as Jacob *in* Benjamin, *their Life is almost bound up. and their Parental care, Night, and Day, longing and waiting, and scarce desirous of any other Joy than this;* To see their Children walking wisely in the Truth, as we have all received a Commandment from the Father. *Methinks both I and you cannot but hear them speaking to you in the very Language of their Hearts, as once* Cicero, *a Father like to his Son*: Know my Child, thou art already exceeding dear, but shalt yet become far dearer, if thou hearken to wise Counsel, and thine own Welfare.

What Words can I further use? I charge you by all the filial good nature that is yet alive in any of your Bosoms, Quench not these Affections, Frustrate not these so righteous Expectations of your Indulgent Parents: Let me persuade you not to be wanting to your selves, to heighten their Love and Affection toward you. In which hopes I take my leave of you. Oh! let me rejoyce in the day of Christ, that this Exhortation hath not been in vain unto you. Let no Man despise you, *tho young in Years; be ye, as the Jews, were wont proverbially to say,* as the Aged in all Gravity and Wisdom of Carriage. *Fare ye well, the Lord himself make you branches of Righteousness, bringing forth Fruits unto Holiness, that God the Lord may be glorified.* Amen.

My Son, be wise, and make my Heart Glad, that I may answer him that reproacheth me, *Prov.* 27. 11.

FINIS.

REMARKS

UPON THE

LIVES

Of ſeveral Excellent

Young Perſons of both Sexes:

As well Ancient as Modern, Noble and others, who have been Famous for *Vertue* and *Piety* in their Generations.

With Twelve Curious Sculptures:
For Illuſtrating the ſeveral HISTORIES.

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1 John 2. 14. *I have written unto you young Men; becauſe ye are ſtrong, and the Word of God abideth in you; and ye have overcome the Wicked One.*

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LONDON:

Printed for *Nath. Crouch.* 1713.

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TO THE READER.

IT *is an Ancient Saying, That* Examples prevail more upon Men than Precepts. *The truth of which our conſtant Experience too ſadly verifies; for how many (Young Perſons eſpecially) are in this laſt and worſt Age of the World debauch'd and ruin'd by the Examples of their Companions and others? and it may be no former times can furniſh us with ſuch a multitude of Inſtances of this kind as this of ours.*

And as evil, ſo good Examples alſo, have a great Influence upon the Lives of Men. It is ſaid, that the pious and religious Example of the Emperor Theodoſius, *made not only his own Family, but his whole Court, to become a Nurſery of Religion: And ſo alſo may the reading of the Lives and Deaths of Virtuous Perſons, be very effectual to the ſame end: For when we read of Perſons ſo raiſed above the World, that they have deſpiſed Promiſes, and ſcorned Threatnings, wherewith they have been aſſaulted to deſert the Faith of the Goſpel, and to make Shipwrack of a good Conſcience; How*

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can we do leſs than to glorifie God in them and for them? For what power on this ſide Omnipotency, *can enable ſinful Man to deny himſelf, his deareſt Relations and his greateſt earthly advantages for the ſake of Jeſus Chriſt? How much of the Deity ſhines in their Lives, who could trample upon Honours and Preferments, who could laugh at Impriſonment and Baniſhment? yea, who with Smiles and Joy could embrace Stakes, and endure Flames, only out of Love to the Lord Jeſus? Oh what abundant occaſion is offered of admiring the moſt high God in his Glorious Perfections, Faithfulneſs, and Unchangeableneſs; when we conſider how even to admiration, he hath raiſed up Worthies in all Ages to defend his Truth and Goſpel.*

Now here are repreſented to your Views ſome Remarks upon the Lives and Deaths of ſeveral Young Perſons, many of whom were moſt Zealous Aſſertors of this Glorious Goſpel, ſome by Impriſonments, and others by moſt conſtant and valiant Suffering all manner of Torments and Death it ſelf; yea, who even longed and breathed to ſuffer for the Teſtimony of God and Jeſus Chriſt; and but that we have good authority for the truth and certainty of theſe Relations, it would make us wonder what is become of that Spirit in theſe times; wherein many Men, and Young Men eſpecially, are ſo far from Suffering for Religion, that they make it their

chiefest of their Mirth and Entertainment, to scoff and deride at all Religion, as a thing altogether vain and useless. But whatever apprehensions such Persons may have of these things in their heat of Blood; yet upon a sick or dying bed, no question but they will entertain other thoughts: For there is nothing more certain and infallible than what Solomon *says,* Eccles. 11. 9. Rejoyce O Young Man in thy Youth, and let thy Heart chear thee in the Days of thy Youth, and walk in the ways of thy Heart, and in the light of thine Eyes; but know, that for all these things God will bring thee into Judgment. *But yet we may hope that among this Chaff there is some good Corn, and that in this Deluge and Inundation of Wickedness and Profaneness, there are some young Persons that have escaped the filthy Pollutions of this wicked World; and to them these observations upon the Lives of some Excellent* Young Persons *are addressed: For since youth is generally delighted in History, you have here not only Precepts but Examples, That (as the Apostle says) if it be possible by any means we may catch some, and persuade them to be serious in the ways of God and their own Salvation; which the God of Heaven grant may be effectual.* Amen.

Remarks

REMARKS upon the LIFE of *ISAAC* In His YOUTH.

ISAAC being the only Legitimate Son of *Abraham*, who was given him by the bounty of the Almighty in his old Age; his Father loved him with an entire and tender affection; the Child also addicted himself to all *Vertue* and *Goodness*, being careful to honour his *Parents*, and studious of the *Service of God*; which did still the more encrease their love towards him, so that *Abraham* was willing to forsake this present *Life*, and to leave his Inheritance to his Son; which, through the mercy of God in due time came to pass.

After this the Lord appeared to *Abraham* for the *Trial of his Faith*, and reckoned up to him all the Blessings which he had bestowed upon him; how he had granted him *Victory over his Enemies*, and how of his Goodness he had *established him, and blessed him with all present happiness*; for which cause the Lord required of him to offer up his Son *Isaac*! commanding him to go to the Mountain of *Moriah*, and there *offer him up in Sacrifice*; in doing whereof he should manifest the desire he had to serve him, in preferring that which was agreeable to the Will of God before the Life of his Son.

Abraham supposing that it was no way lawful *to disobey God*, but to submit himself to his good pleasure, by whose Providence all things have their beings, said nothing to his Wife concerning what God had commanded him, nor how he had designed the death of his Son; neither did he discover his intent to any of his Servants, because he thought they might have hindred him from the service of God. He therefore took his Son *Isaac* with two of his Servants, loading an Ass with such things as were requisite for Sacrifice, and travelled toward the

the Mountain, his Servants attending him for two days, and on the third day, when he perceived the Mountain, he left them behind him, and only he and his Son went up the Mountain (upon which afterward King *David* appointed the Temple should be built) carrying with them all things necessary for Sacrifice, except only the Beast to be offered.

Now about this time *Isaac* was twenty five Years old, and did himself help to prepare the Altar, inquiring of his Father what they should sacrifice, considering he saw no Sheep, nor nothing else ready; *Abraham* answered him, *That God would provide, who was of Power sufficient to give Men that in abundance which they stood in need of, and was also able to deprive them immediately of what they thought themselves never so securely possessed; and that it was this God that would provide them wherewith to sacrifice if it would please him to accept of the Sacrifice they should make.* Now as soon as the Altar was fully prepared, and made ready, and the Wood laid thereon, *Abraham* spake to his Son on this manner:

My dear Son, I did by my continual Prayers and Intercessions beg of God to give thee unto me before thou wert born; & ever since thou camest into the World, I have intermitted no care nor diligence in thy Education, nor have thought I could be more happy in any thing, than that when I should depart out of this World, I might see thee grown up to Manhood, and should leave thee Lord and Heir of all my Substance; but since it hath pleased God that I should be thy Father, and that the same God now thinketh fit that I should part with thee, take thou unto thy self Constancy of Mind and be of good courage, be not displeased that thou thy self must be the Sacrifice; for in so doing I shall fulfil the Will and Commandment of God, which requires at our hands that we do him this honour, and shew him this obedience, for the Blessings he hath bestowed upon me, in continually assisting me, and in his familiar Conversation with me, and defending me both in Peace and War: Since therefore that being born, thou must certainly die tho' not after the common manner of Mankind, but art to be offered in sacrifice by thine own Father to the common

Father

Father of us all, God Almighty, I thing it convenient, my dear Son, that thou render thy Life to God in the midst of thy Prayers that so the Lord may set thee near unto himself: Thus shalt thou be the staff and comfort of my Age (to which end I have nourisht and brought thee up) if by obeying God thou engage him to be my Support and Comfort.

Then *Isaac* with a courageous Heart, like the gracious Son of so godly a Father, having heard all that his Father had said, with great Content and Satisfaction of Mind answered him, *That he would rather never have been born than that he should in the least decline or disobey the Commandment both of God and his Father, or shew himself any way the least unwilling to fulfil both their Wills; considering that if his Father only had commanded him, he should have done very ill not to have performed it; but much more since it was the will and command of God himself.*

Which said, he went toward the Altar, and offered himself to the slaughter, which had surely happened at that instant, if God had not regarded him; for with a loud Voice he called *Abraham* by name, commanding him that he should no slay his Son; assuring him. *That he had not given that commandment, because he took pleasure in humane Blood, nor that by such cruelty he did intend to deprive him of that Son, to whom it was his pleasure to make him Father; but that by this all he designed only to prove his Faith, Affection and Obedience, and to try whether if he were commanded such a thing, he would be obedient thereto; and since he had now made sufficient proof of his unspeakable Piety, he did not repent him of all the Blessings which he had bestowed upon him; and from henceforth he would never forsake him nor his Posterity, when they should pray unto him and call upon him; and that when his days should be finisht upon Earth, his Posterity by Isaac should be great and mighty in the World: and that he would exceedingly multiply his Generation, and would bestow his Blessings upon them.*

After the Lord had spoken in this manner, it pleased him on the sudden, no Man knew how, to cause a Ram to be found in a Thicket for Sacrifice; and thus being delivered from all fear and danger, and the Lord having

having made them many Promises of extraordinary Blessings, they embraced each other, and then offered up the Sacrifice; which being finish't, they returned home towards *Sarah* in safety, and past the remnant of their Lives in all happiness; God giving his Blessing to all they undertook.

Collected out of Josephus, Lib. 1.

And thus was the Faith of *Abraham*, and the Obedience of young *Isaac* fully rewarded, who so willingly offered himself to be a Sacrifice at the command of God and of his Father: And this Faith of *Abraham* is excellently discoursed of by an eminent Minister of Christ, now with God; saith he,

Abraham feared God, but was not afraid of God; his Faith was all tried, but not at all tired; but he rejoyced as a strong Man to run his Race, which is the more to be admired, if we consider what seeming reasonable Objections and fair Excuses *Abraham* might have made, when God tempted *Abraham*, and said,

God. Abraham my Servant, my Friend, where art thou? Come forth, attend to execute my Commands.

Abraham. *Behold, here I am, speak Lord, for thy Servant heareth; I am wholly at thy Command and Service, do with me and mine what seemeth thee good; if thou bid me go I will go, and if thou bid me come I will come; whatsoever thou bidst me do I will do it.*

God. Go then, said God, take now thy Son, thine only Son *Isaac*, whom thou lovest, and get thee to the Land of *Moriah*, and offer him there as a Burnt-Offering upon one of the Mountains which I will tell thee of.

Abraham. To this he did not, but might have pleaded: *Why Lord, thou art blessed in thy self, and needest not any thing, thou desirest not Sacrifice, else would I give it thee; and thou delightest not in Burnt-Offerings: 'Tis true Lord, thy Sacrifices are a broken and a contrite Spirit, and that I will willingly offer, do not despise but accept thereof.*

God. But saith God, Offer thy Son.

Abraham. *Lord if thou wilt have an Offering, all my Herds and Flocks are at thy service; Behold (as long after*

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this Araunah *said to* David) *here are Oxen for Burnt-Sacrifices, and Threshing Instruments, and other Instruments for Wood: All these things will I give unto the King, and the Lord my God accept it.*

God. No saith God. I will take no Bullock out of thine House, nor Hee-Goat out of thy Flock; for every Beast of the Forrest is mine, and the Cattle of a thousand Hills; and I know all the Fow'ls of the Mountains, and the wild Beasts of the Field are mine: If I were an hungry I would not tell thee, for the World is mine, and the fulness thereof: Will I eat the Flesh of Bulls, or drink the Blood of Goats? No *Abraham*, no, but offer thy Son.

Abraham. *Lord, it's true, thou art above these things, and he that offers thee Praise, honours thee, and therefore thou calleſt upon us to offer unto God Thanksgiving, and to pay our Vows to the most high; and Lord I am willing to pay my Vows in the great Congregation; accept of my Thanks, and I will thank thee the more; receive these Vows as part of the Debt, and I will vow and pay thee more.*

God. No, saith God, nothing but thy Son, offer *Abraham*, offer thy Son.

Abraham. *Lord if thou wilt have the Flesh of Man to be sacrificed, and his Blood to be poured out, then take one of my Servants: Do not call my Sins to remembrance and slay my Son; Good Lord spare my Son.*

God. No, saith God, offer up thy Son.

Abraham. *Lord if thou wilt have a Son, take* Ishmael; *spare mine* Isaac, *Lord spare mine* Isaac.

God. No, saith God, take thy Son, even *Isaac.*

Abraham. *Lord he is my only Son, he hath not a Brother; nor are there any more in* Sarah's *Womb: Lord I beg only this, spare mine only Son.*

God. No, saith God, take thine only Son.

Abraham. *Why Lord, I have had him but a little while; if thou will take him, yet good Lord let mine* Isaac *and I rejoyce together yet a while.*

God. No; saith God, take him now.

Abraham. *But ah Lord I love him, and so to take* Isaac

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is to take my Life, which is bound up in the Life of the Lad; and if thou take him away, thou wilt bring down my Gray Hairs with Sorrow to the Grave.

God. Well, saith God, I know thou lovest him, but must not you love me better? Offer up this Son, this only Son *Isaac* whom thou lovest.

Abraham. *But Lord tho' thou art righteous, when I plead with thee, yet let me talk with thee of thy Judgments: what will the wicked say, when they shall hear that thou delightest in Blood, and that thy Servants must offer their Children to the Lord? Who will serve thee at this Rate?*

God. Well, But, saith God, is not all the Earth mine own, and may not I do with my own what I please; I that give may take, and therefore mind not you what the World will say, but what I say; and I say offer thy Son.

Abraham. *But Lord hast thou commanded me to do no Murther, and must I now embrue my hands in Blood, and in mine own Blood too! Oh happy I, might my Blood go for his: Oh!* Isaac, Isaac, *my Son* Isaac; *my Son, my Son, would God I might die for thee: Oh!* Isaac, *my Son, my Son. Lord how can this stand with the Law that thou hast given me?*

God. Abraham, saith God, such things are not first just, and then willed by me; but willed by me, and therefore just. *Abraham*, Do not you know that I can repeal or make Exceptions? 'Tis I that say it, therefore do it: Who is this that darkneth Counsel by Words without Knowledge? Gird up now thy Loins like a Man; smite him, kill him: Have not I commanded thee? Be courageous and a Son of Valour: Go offer thy Son.

Abraham. *But good Lord, thou hast made this Exception when thou didst shew Man what was good and leasing in thine Eyes; thou wouldst not that he should give his first born for his Transgression nor the Fruit of his Body for the sin of his Soul; but to do justly, and to love mercy, and to walk humbly with his God:* To obey (*thou sayst it*) is better than Sacrifice, and to hearken than the fat of Lambs.

God. Well then, saith God, hearken and obey: this

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is to do Justice, this is (oh wonder) to shew Mercy, this is to walk humbly with thy God.

Abraham. *Seeing I have taken upon me to speak unto the Lord, I will yet say; Lord he is the Son of the Promise, in whom thou hast said, that all the Nations of the Earth shall be blessed: Now, Lord, if he die, and die a Child without Children, where is then the blessedness thou spakest of; what will become of the Blessing?*

God. Well *Abraham*, saith God, perform what I command, and I will perform what I promise; What! will *Abraham*, who was once not weak in Faith, and considered not his own Body, nor *Sarah's*, when twice dead, who staggered not through unbelief at my Promise, but was strong in Faith, and gave me Glory? who was fully perswaded, that what I promised I was able to perform, and was not disappointed of his Hope though against Hope: Will this *Abraham* now call me in question? Hast thou known my Name, and wilt thou not trust in me? Am not I the Lord which change not? Have I said it, and shall it not come to pass? Is there any thing too hard for God? Am not I able even of Stones to raise up Children unto *Abraham*? Cannot I say to dry Bones Live, thou hast received him from the Dead in a Figure; and were *Isaac* in the Grave, could not I, who am the Resurrection from the Dead, say, *Isaac* come forth, arise and walk, that thy Father may receive thee with double Joy, Saying, *Isaac* my Son, who was dead, yea, who was twice dead, is now alive: Therefore *Abraham* offer thy Son.

Abraham. *My dear Lord, seeing I who am but dust and ashes have taken upon me to speak unto thee, Oh let not my Lord be angry if I speak once more: If I may not prevail (oh that I might prevail) to save Isaac alive, yet let me intreat thee that I may not be Priest; let not mine hand be upon him: Can I see the death of the Child? Good Lord let some other do it: Surely I cannot lift up my hand, or if I do, shall I not wish it may wither, or be turned into a Stone? Will not these Eyes run down with Rivers of Tears? Ah Lord! I can speak no*

more,

more; my heart will break, my hand will shake: Send by whom thou wilt send, but let not me, Oh let not me go.

God. Yes, *Abraham*, thou, take him thou, and go thou, and offer him thou, none but thou.

Abraham. *Ah Lord! Yet once more, but this once more and I have done. I am old and full of days, past Travail; spare me a little, let me not go so far as the Land of* Moriah; *let it (if it must be done) be done at home.*

God. No *Abraham*, Take now thy Son, thine only Son *Isaac*, whom thou loveſt, get thee into the Land of *Moriah*, and offer him there; no where but there.

Thus you ſee, if not a Faith of Miracles, yet a Miracle of Faith; that one that had ſo much and more to ſay, ſhould yet ſay nothing, but riſe up early in the morning, after he had ſlept upon it, if ſleep he could, and ſaddle his Aſs, and take two of his Young Men, and *Iſaac* his Son, and cleave the Wood, and riſe up and go to the Place; and leſt he ſhould be interrupted by his Servants, he left them with the Aſſes, and lays the Wood upon his Son, his only Son *Iſaac*; he muſt bear his Croſs; and when this innocent Soul, this Lamb did open his Mouth, not to complain, but to aſk for another Lamb; he tells him (could *Abraham* tell him without a ſigh?) that God would provide; and what is *Abraham* about to do now; what, to bind him? Ah *Abraham* was thy Heart in thy Hand, or thy Hand in thine Heart? What, and lay him on the Altar? Tears *Abraham*, Tears: What, and ſtretch forth his hand, and take the Knife and ſlay his Son? Oh wonder? Thus *Abraham* is ſo far from holding, or praying to God to hold his Hand, that the Lord himſelf cries out to *Abraham*, *Hold thy Hand.*

This is *Abraham*, of whom God ſaith, Now I know thou feareſt (loveſt) me, ſince thou haſt not with-held thy Son, thine only Son from me: How then with Admiration and Adoration, may we ſay to God, Now we know thou loveſt us, in that thou haſt not with-held thy Son, thine only Son! *Iſaac* was but a Shadow, and the offering of *Iſaac* was but a ſhadow of the offering up of the Son of God. Oh what a Love-Token is this: Here-

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in is the love of God manifested; in this God commendeth his love: God so loved the World, that he gave his Son, and that to the death; that his Son might give life to us. Was ever Love like thine? *&c.* That thou wouldst part with a Son, such a Son; so precious in himself, so precious in thine Eyes; who was thy Sabbath, thy rest, in whom thou wert well pleased, that thou shouldest give this Son for Sinners, for Enemies, who did as wickedly even as they could?

Ah Lord, never was Love like thine;
——— Thy Love O God, to me
Surpasseth that of Abraham *to thee.*

THE word is out, poor *Abraham* must be gone,
Must take his *Isaac*, take his only Son:
The Son of his Affections; him from whom,
From whose blest Loins so many Kings must come:
Even him must *Abraham slay*; *Abraham* must rise,
And offer *Isaac* a Burnt-Sacrifice.
God scorns the offals of our faint desires,
He gives the best, and he the best requires.
Abraham forbears to question, thinks not good
To reason or converse with Flesh and Blood.
Begs not young *Isaac*'s Life, nor goes about
T' object the Law of Murther, makes no doubt.
He rises, rises early, leads his Son,
Hastes where this holy slaughter must be done:
When God bids go, that very Breath's a Warrant,
We must not linger, for haste Crowns the Errand;
His Servants must no further, they must stay;
Private Devotions claim a private way.
They must abide with th' Asses, whilst th' Aged Sire
In one hand takes the Knife, in th' other Fire.
The sacred Wood of Offering must be pil'd
On the young Shoulders of the innocent Child.
Oh here mine Eyes must spend a Tear to see
Thee bear the Wood, great God, that since bore thee.

Mistrustless

Miſtruſtleſs *Iſaac*, ſeeing the Wood, the Fire,
The ſacrificing Knife, begins to inquire:
But where's the ſacred Lamb that muſt be ſlain?
Reſolved *Abraham*, leſt the fleſh ſhould gain
Too much on Nature; ſays not, Thou my Son
Art he: But th' Almighty will provide us one.
Where God commands, 'tis not enough to effect,
But we muſt baulk the occaſion of neglect.
The faithful *Abraham* now erects an Altar,
Orders the Wood; what Tongue can chuſe but falter
To tell the reſt? He lays his Hand upon
His innocent *Iſaac*, binds his only Son:
He lays him down, raiſeth his Prieſtly Knife;
Up rears his Arms to take his *Iſaac*'s Life.
True Faith is active, covets to proceed,
From thought to action, and from will to deed.
Before the ſtrengthened ſtroke had time to fall,
A ſudden Voice from Heaven cries hold, recall
Thy threatning Arm, and ſheath thy Holy Knife,
Thy Faith hath anſwered for thy *Iſaac*'s Life.
Touch not the Child, thy Faith is throughly ſhewn,
That has not ſpar'd thine own, thine only Son.
How eaſie is our God, and Labour, who
Counts it as done, what we have will to do.

Remarks

REMARKS upon the Life of JOSEPH In His YOUTH.

JACOB had attained to that Felicity, that scarcely any other had been so happy; for he exceeded all the Inhabitants of the Country, in Riches and Grandeur; and by reason of the Godliness and Vertue of his Children, he was both envyed and honoured: for they were accomplished with all perfections both of Mind and Body, being stout and couragious of Spirit, and endued both with Wisdom and Knowledge.

But *Jacob* having begotten *Joseph*, one of his younger Sons of his Wife *Rachel*; he loved him most affectionately, not only in respect of his Corporeal Beauty, but also for the Ornaments and Vertues of his Spirit, especially his Wisdom, wherein he excelled all his Brethren. This endeared Love of the Father, stirr'd up the hatred and envy of his Brethren toward him; and the more to encrease it, *Joseph* had told both his Father and his Brethren, of two Dreams that he had, which did seem to foretel him to be born to some extraordinary Honour and Greatness: As first, being sent with his Brethren by their Father, to reap Corn in the time of Harvest, *Joseph* saw a Vision, far different from those which ordinarily happen in sleep, which when he was awake, he told unto them, to know the meaning thereof: His Dream was this, *That in the Night past, he fixed his Sheaf of Corn in a place by it self, and that all their Sheaves fell down and worshipped his Sheaf*; which Vision did seem to presage unto him great Advancement, and that he should obtain the Dominion over them all: But his Brethren concealed their thoughts from him, by pretending they could not imagine what the meaning thereof should be; But when they were

alone by themselves, they breathed forth contrary wishes; earnestly desiring that nothing of what they interpreted concerning his Dream, might ever come to pass; and thereupon they grew still more full of Hatred and Envy against him: But God opposing his Power against their Malice, visited *Joseph* with a second and more strange Vision; for he dreamed, *That the Sun, Moon, and eleven Stars, descended down to the Earth, and humbled themselves before him*: This Vision he revealed to his Father in the presence of his Brethren, having no suspicion that they had any anger against him; and besought them to interpret unto him the meaning thereof: Which *Jacob* hearing, seemed to be angry, and to reprove *Joseph* before them, but inwardly he greatly rejoyced at his Dream, because he conceived in his mind the Interpretation thereof: But his Brethren were still further inraged against him, not as if this Happiness had been portended to befall a Brother, wherein they might hope to be Partakers, but rather to a Stranger and Enemy; whereupon they fully concluded his Death and Destruction among themselves: Therefore when they had gathered in their Harvest, they went with their Flocks toward *Sichem*, a part of the Country that was very fit to feed and nourish their Cattel; and there they keep their Flocks, without giving notice to their aged Father of their departure.

But *Jacob* observing none of his Sons to come from the Herds, he sent *Joseph* to the Flocks to know how they did, and how their Affairs prospered. Now as soon as his Brethren saw *Joseph* coming toward them they rejoyced very much; not as at the arrival of one of their Brethren and Family sent by their Father, but as if their Enemy had encountred them, who by the will of God was now delivered into their hands; they therefore agreed not to let slip the present opportunity, but immediately to put him to Death; but Reuben the Eldest among them, seeing their Design was to kill him, endeavoured by all means to dissuade them from it, representing to them how heinous and wicked

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the Enterprise was, and what danger and hatred they might incur thereby: *For*, saith he, *if it be detestable and wicked, both before God and Men, to lay hands on and murther a Stranger, how much more horrid will it be counted, for us to be convicted as Murtherers of our own Brother, and one whose death will bring such great Sorrow and extream Grief to our Father, and such Affliction to our Mother, to have her Son ravish'd and taken away from her, not by the ordinary course of Mankind*; and therefore he desired them to be well advised in the matter, and to consider what would be the issue of it, if this innocent Child, who was young, fair and vertuous, should be murthered and destroyed by their Hands: Beseeching them to lay aside this unnatural and cursed design, and to set the fear of God before their Eyes, who was both Judge and Witness of all their wicked contrivances against the Life of their Brother; and that if they would yet desist from that villanous Act, God would be pleased with their Contrition and Repentance; but if they were resolved to proceed, he assured them that the Lord would revenge upon them this Fratricide and Murther, since nothing is hid from his all-seeing eye, whether it be committed in the Desert or in the City; for wheresoever Men are, God is certainly always present, and looks into their Actions, and Designs: He further told them, That when they had committed this great wickedness, their Consciences would be always accusing of them, and like an Armed Adversary constantly threatning and tormenting of them; that it was an impious Act to kill a Man's own Brother, though he had done him wrong and injury; it being much more generous and meritorious to forgive and pardon an Injury, than to revenge it: But he alledged that Joseph had not done them the least wrong or damage; his tender years rather requiring their pity and compassion, than their hatred and cruelty toward him: And further, That the cause of their destroying him would much aggravate their offence; if it should be known, that meerly out of envy to his future honour and greatness, they should take away his Life; tho' if it should so happen, they might rather expect to be partakers of it, by reason of their Alliance to him; and that they ought to reckon

that whatsoever Blessing God bestowed upon Joseph, *he intended that they also should partake of the same; and therefore, that they ought to believe that God would be much more displeased against them, if they should deprive him of his Life, whom he judged worthy of such Honour and Advancement, as he was like to arrive to.*

Reuben alledged these and many other reasons, to divert them from shedding their innocent Brother's Blood: But since all his Arguments and Persuasions would no way mollifie and soften their hearts, but that they were still more resolved to commit the Murther: he advised them, *that they should think of some milder kind of Death; telling them that he had endeavoured what in him lay, to hinder and dissuade them; but since they were so fully bent and resolved that he should not live, if they would follow his Counsel, as little mischief as might be should ensue; and therefore, since you absolutely design his Death, I would advise you not to bathe your Hands in his innocent Blood, but to cast him alive into the next Pit, and there leave him in the hands of Death.*

To this they all agreed; so *Reuben* took *Joseph* and bound him with Cords, and let him down gently into the Pit, which was dry; which done, they departed to seek out a more convenient place for Pasture.

But when *Reuben* was gone, *Judah*, another of *Jacob*'s Sons, espying certain Merchants of *Arabia*, of the Country of the *Ishmaelites*, who from the Country of *Galadena* carried Spices, and *Syrian* Merchandize into *Egypt*, counselled his Brethren to draw up *Joseph* out of the Pit, and so sell him to those Merchants; and by that means *Joseph* would die farther off from them, and among strangers, and they should be free from the guilt of it: Which advice of his being commended by them all, they drew *Joseph* out of the Pit, and sold him to the *Arabians* for a certain sum of Money, he being now about seventeen years of Age.

Now *Reuben* having resolved within himself to save *Joseph* from Death, without the knowledge of his Brethren, came privately in the Night to the Pit, and called

called for *Joseph* with a loud Voice; but hearing none answer, he began to fear that his Brethren had put him to death; and therefore finding them out, he began bitterly to inveigh against them for the Murther of their Brother; but when they had told him how they had disposed of him, he was in some measure pacified.

They then consulted together how they should excuse themselves to their Father, that he might have no suspicion of what they had done; and at last concluded to take *Joseph*'s Coat, which they had taken off of him, and rend it in several Places, and afterwards to besmear it in the Blood of a Goat, and so to carry it to their Father, that he might suppose *Joseph* was slain by some Wild-beast.

Having done thus, they came to their Father, who enquired for *Joseph*, they told him they had not seen him, and that they wondred what was become of him, but that they had found his Garment all torn and bloody; which made them much fear that he was slain by some wild Beast, if this were the Coat in which *Jacob* sent him unto them. Whereupon *Jacob* did most assuredly conclude that his Son *Joseph* was slain; for he knew certainly that this was the Coat which he had on when he went to his Brothers; and therefore from that time he lamented him as one really dead, and that with as much sorrow as if he had been his only Son, and that he had never another left alive; neither would he take any comfort, but abandoned himself to grief and mourning, and cloathed himself in Sack-cloth, neither could the advices and persuasions of his Sons, any way remit the least part of his Grief.

Joseph being thus sold to the Merchants, they carried him into *Egypt*, where he was bought by *Potiphar*, an *Egyptian* Lord, and Steward of King *Pharaoh*'s Houshold, who held him in great estimation, and educated him in all the liberal Arts; not suffering him to live as a Slave, but as a Freeman, committing to his Charge and Care all his Houshold Affairs, which *Joseph*

managed with very great wisdom and discretion. It happened a while after, that the Wife of *Potiphar* earnestly observing the comelineſs of *Joſeph*, alſo his Wiſdom and Diligence, her heart was inflamed with unlawful Love toward him, and ſuppoſing that if ſhe did diſcover her Paſſion to him, ſhe might eaſily obtain her deſire; imagining within her ſelf that he would reckon it the greateſt Happineſs that could befal him, that he a Servant, as he was, ſhould be beloved of his Lady and Miſtreſs. Whereupon ſhe let him underſtand her Inclination, entreating him to grant her the fulfilling of her Affection; but *Joſeph* utterly refuſed and denied her Requeſt, alledging, *That it would be very injurious in him toward his Maſter, if he who had bought him as a Servant, but yet treated him as a dear Friend, by intruſting all his Intereſt and Concerns into his hands, and making him Ruler over his Houſhold; if this kind Maſter ſhould now receive ſo great an outrage and injury from him,* he therefore exhorted her *to conquer and overcome her evil Appetite and Deſire*; and at the ſame time depriving her of all hope of ever compaſſing her deſigns upon him, telling her, *That deſire becomes dull and unactive when all hopes of enjoyment is taken away*: *And finally, avowing that he was reſolved rather to ſuffer all Afflictions and Miſchiefs that could be imagined, than ever to conſent or condeſcend to her in that wickedneſs, and tho'* (ſaid he) *it was very improper for a Servant to contradict the will of his Miſtreſs, yet the filthineſs and unlawfulneſs of the fact would excuſe him before God and Man.* But this his denial did but the more heighten her deſire, ſince ſhe never thought but that *Joſeph* would have readily conſented, and her inordinate Affections encreaſing every day more and more, ſhe contrived a new way, in hope to bring her Love to the deſired effect.

There happened about this time a publick Feaſt among the *Egyptians*, wherein according to the uſual cuſtom, the Ladies were wont to honour the ſolemnity with their preſence; this Lady therefore, who was commonly there, did now feign her ſelf ſick, that ſhe might

might avoid going, and by her dissimulation perswaded her Husband that she really was so, hoping that when her Husband was gone she might have the better opportunity to sollicite *Joseph* to her Embraces; which happening according to her desire, she began to renew her Assaults upon him, and to court and caress him with all flattering allurements and enticing Perswasions: telling him, *That he had done well if upon her first Request he had obeyed her without contradiction, considering the dignity of her Person, and what Authority and Power she had over him; as also considering the violent Passion she had for him; that she who had all the reason in the World to expect to be courted and entreated by him, as his Lady and Mistress, yet that being over-powered by her Affection, she should so far forget and debase her self, as to court him; but that she doubted not but he would now behave himself more prudently and respectfully, and make amends for his former obstinacy by his present complaisance and consent: For if you observe* (saith she) *this my second address is more affectionate and endearing than the former, since I have feigned my self sick, and denied my self the Pleasure of such a publick Solemnity, meerly to enjoy the happiness of thy Society; and therefore if thou hadst at first any suspicion of my Love, as to imagine I had some treacherous design against thee, yet this second attempt may certainly confirm the sincerity of my Affection toward thee: Therefore take thy choice, either presently to consent to my Pleasure, and be obsequious to her that adores thee, and thereby put thy self into the way of further Honour and Preferment, or else be assured of my utmost hatred and revenge, if thou shalt prefer thy pretended Continency before my Affection, and be thou further assured, that thy Chastity shall not secure thee, for I will certainly accuse thee to my Lord, that thou didst attempt to ravish me, and though thy denials be never so strong, yet I know my Power to be so great with* Potiphar, *that I shall be believed before thee.*

Yet neither could her words nor tears, which at this time were witnesses of her inflamed desires, prevail any thing, neither her flatteries nor threats had

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any power over him; but he still continued firm and constant to his Virtue, resolving rather to suffer the greatest Miseries, than in the least to give way to her adulterous Offers: Accounting himself worthy of the greatest punishment, if he should in the least condescend to this lustful Woman's Inclinations: He therefore represented to her how great a Sin it was against God, who sees all our Actions, though they are never so privately committed; that it was also a great sin and wrong against her Husband, and against all the Laws, Rites, and Customs of the Marriage-Bed, wishing her to have regard to these things, and not to prefer a vain and momentary Lust before them all; which wou'd certainly be followed by a speedy Repentance and Sorrow, and a continual fear of Discovery; whereas she might enjoy the same happiness with her Husband without all these fears and dangers, and also attended with the serenity and quiet of a good Conscience; as also that it was more honourable for her to command him as his Lady and Mistress, as she did now, than by committing so great wickedness make him equal to her, and to be afraid of displeasing him. By such Remonstrances as these *Joseph* endeavoured to abate the fury of her inordinate desire, and to persuade her to submit to Reason: But on the contrary, the more earnestly he dissuaded her, the more furiously she assaulted him; and since she saw words would not prevail, she laid hands upon him to force him to her will.

But *Joseph* unable any longer to endure the Intemperance of this Woman, suddenly ran out of the Chamber, leaving his Garment behind him in her hand: She partly enraged at this Repulse, and partly afraid that this her Lasciviousness should be discovered, suddenly cryed out, so that her Servants came to her; to whom she told, that *Joseph* intended to have ravisht her, and that when she resisted and cryed out, he ran away, and for haste left his Garment in her hand, which she kept till her Husband came home, resolving to be revenged for the Contempt he had cast upon her in refusing

fusing her favour: She therefore sits her down sad and disconsolate, hiding the Grief of her disappointment under the colour of Anger and Indignation for her Honour and Chastity, which she pretended was attempted to be ravish'd from her: Therefore when her Husband came home, and observed her to be so much disordered and discomposed; he earnestly enquired the reason thereof: *Live thou no longer my dear Husband*, saith she, *except thou severely punish that wretched Hebrew Slave, who hath impudently attempted to violate thy Bed, forgetting his former Condition when he came first into thine House, and also the kind Entertainment which he received at thy Hands, and who had been the most ungrateful Creature alive, if he had not been faithful to thee in thy Houshold Affairs, yet hath not this Wretch forborn to offer the greatest Injury to thee, no not to thine own Wife, and that on a Holiday, when he knew thou wouldst long be absent, whereby he hath now discovered that his pretended modesty proceeded rather from baseness of birth, and want of education, than from a Principle of Virtue; and that which hath encouraged him to this confidence is from the great respect and favour which you have bestowed upon him, even above his hopes, and beyond his merit; for knowing thou hast committed all thy Goods to his care and trust, and seeing himself preferred above all thy ancient Servants, he thought he might presume also to attempt the chastity of thy Wife.*

And to confirm her words, she produced his Garment, which, as she said, he left behind him, when he designed to violate her, being affrighted by her outcries. *Potiphar* being fully confirmed in the belief of this Relation, by the words and tears of this dissembling Woman; and being a Man of an uxorious Temper, never enquired farther into the matter, but magnifying and extolling the Virtue and Loyalty of his Wife, he immediately commanded *Joseph* to be cast into the Prison among the common Malefactors, and to be put into Irons for this his heinous Wickedness; upon all occasions proclaiming the Honesty and Constancy of his Wife, since he himself was now a Witness of her Fidelity.

But *Joseph* committing himself and his innocent cause to the Providence of God, took no care to excuse himself, neither made any relation to any one of the truth of the matter; but patiently and quietly suffered the Punishment, and the Bonds that were upon him, comforting himself in this, That the Almighty God was more powerful than all his Enemies, and would no doubt, in his good time, deliver him out of his Affliction, and clear his Innocency to all the World; and he found by Experience that his hope was not in vain; for the Keeper observing his care and diligence in all things wherein he employed him, as also the Comelineſs of his Perſon and Carriage, he freed him from his Fetters, and afterward committed to him all the care of the Priſon, and the other Priſoners.

It happened that at the ſame time there were in the Priſon, the Butler and Baker of *Pharaoh*, and both of them ſucceſſively dreamed a Dream, which *Joſeph* expounded to them; to the Butler that he ſhould be reſtored to Grace and Favour, and to the Baker that he ſhould be hanged; which accordingly came to paſs. Afterward *Pharaoh* himſelf dreamed a Dream, and when none of the learned *Egyptians* could interpret the meaning thereof, *Pharaoh* was exceedingly troubled; which when the Butler obſerved, he took an opportunity to inform the King, that there was one *Joſeph* in the Priſon with him, who did interpret his and his Fellow's Dream, and how it exactly came to paſs: Whereupon *Pharaoh* ſent immediately for *Joſeph* out of the Priſon, and told him his Dream, who fully diſcovered the Interpretation thereof; That it did ſignifie that there ſhould be firſt ſeven Years of very great Plenty, and afterward ſeven Years of Famine; and therefore he adviſed the King to make Store-Houſes in every City, and lay up Corn againſt the Famine; Which when the King had heard, and had obſerved alſo his great Knowledge and Wiſdom; he immediately advanced him next to himſelf, and commanded him to provide what he thought neceſſary; which he did

with

with such Care and Discretion, as made him to be much respected and beloved of the King.

Now when those years of Plenty which *Joseph* had foretold, were come and past over, the seven years of Famine immediately succeeded, and after a while it came also upon the Land of *Canaan*, where there was great want of Corn; therefore when *Jacob* understood that there was Corn in *Egypt*, and that Strangers had liberty to buy thereof, he sent his Sons thither, who as soon as they arrived, addressed themselves to *Joseph* unknown, beseeching him that they might have liberty to buy Corn; for without his order none might buy; and every Man in honouring *Joseph*, accounted that he honoured the King himself.

Joseph immediately knew his Brethren, though they thought nothing less than that he was their Brother; for besides they sold him when he was but a Youth, and that time had altered his Face and Complexion; they could not in the least imagine that he should possibly attain to so great Honour and Preferment: He therefore resolved to try their Tempers, and therefore not only expressly denied them License to buy Corn, but also commanded them to be apprehended as Spies; telling them that the account they had given him of being all the Sons of one Father, could not possibly be true. *For how can it be*, saith he, *that one Man should bring up so many lusty proper young Men, since very few Kings attain to so great Happiness?* This he spake, that he might get some intelligence of the condition of his Father, and of his Brother *Benjamin*; for he was afraid they had dealt as hardly with him, as they had done formerly with himself.

When they had heard this, they were extreamly troubled, thinking themselves in great danger, and that they had travelled so far for Corn to save their Lives, and were now in great doubt of losing them; but however they resolved to clear themselves of the Accusation laid against them: Therefore *Reuben* the Eldest began to speak for them all in this manner: *We are not angry*

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here as Spies, neither with any design in the least to indamage the King or his Realm, but dreadful Famine and want of Bread hath forced us to come so far from our own Country, lest we die of Hunger; depending upon your Humanity and Courtesie, who have been pleased, as we have heard, not only to afford sustenance to your own People, but to Strangers also; That we are Brethren and the Sons of one Father, our Countenances may make appear, since we do not much differ one from the other: The name of our Father is Jacob, by Nation an Hebrew, who begat us his twelve Sons of four Women, and while we continued all together, were very happy and prosperous; but one of them, whose name was Joseph being dead, our Domestick Affairs began to decline, and our Father from that time hath languished for him in continual sighs and Lamentation; whose constant grief and sorrow doth not less afflict us, than did formerly the death of our dear Brother; and since we were to come so far to buy Corn, we left only our Youngest Brother behind us with our Father, whose Name is Benjamin, *and that we speak nothing but truth, if you please to send any along with us to our Father's House, you shall have it confirmed unto you.*

Thus spake *Reuben* in behalf of himself and his Brethren, to remove from the mind of *Joseph* any sinister opinion that he might have of them. Who understanding that his Father and Brother were both in health, he commanded them to be all shut up in Prison, under pretence of calling them to a further examination at his leisure. Some three days after *Joseph* sent for them, and spake to them in this manner: *Well, since you do assure me that you came not into this Kingdom with any design, either against the King or State; and that you say you are all the Sons of one Father, you shall confirm my belief of it, if you leave one of your number behind you, who shall in the mean time be well treated and entertained, and that taking your Corn with you, and returning to your Father, you shall bring your Brother with you, whom you say you left behind; and this shall be an argument that you have told me the truth; but if you do not perform this, I shall certainly conclude you are Spies, and shall deal with you accordingly.*

Go

' Go fetch your Brother, saith the *Egyptian* Lord,
' If you intend our Garners shall afford
' Your craving wants their so desir'd Supplies;
' If he come not, by *Pharaoh*'s Life ye are Spies:
' Even as your Suits expect to find our Grace,
' Bring him, or dare not to behold my Face:
' Some little Food to serve you on the way
' We here allow, but not to feed delay.
' When you present your Brother to our hand,
' You shall have Plenty, and possess the Land.
' Away, and let your quick Obedience give
' An earnest of your Faith, do this and live.
' If not, your wilful wants must want supply,
' For ye are Spies, and ye shall surely die.
' Great God, the *Egyptian* Lord resembles thee,
' The Brother's Jesus, and the Suitors we.

His Brethren were extreamly amazed at these words, fearing that the vengeance of God had now overtaken them for their cruelty to their Brother: And *Reuben* did also severely reflect upon them for their hard-heartedness, telling them that these Afflictions, that God the just revenger of Innocency, had now inflicted upon them, were to be born with patience, considering how righteous he was in it: They being touch'd in Conscience with the words of *Reuben*, lamented exceedingly their miserable condition, little thinking that any had understood what they said; but *Joseph* heard all these grievous complaints, and was forced to retire from them, lest he should not be able to conceal himself from them, the tears being ready to gush out at his Eyes, by reason of his Brotherly Love and Tenderness toward them: A while after *Joseph* returned to them again, and detaining *Simeon* with him, to remain as a Pledge for their return, he gave them License to buy their Corn, and then commanded them to depart, giving secret order to his Servant, to put every Man's Money which he had received, into the mouth of each of their Sacks, which was done accordingly, and so they went away.

When

When *Jacob's* Sons came to their Father, they gave him an account of all that had happened, that they were taken for Spies by the Lord of the Country; and that when they informed him that they were all Brethren, and that they had left another Brother at home with their Father, he would not believe them; also that they were forced to leave *Simeon* behind them as a Pledge with the Governour, 'till they brought *Benjamin* to him, that so he might be certified of the truth: They therefore desired their Father, that without any contradiction or hindrance, he would send their Youngest Brother with them: But *Jacob* was much displeased at what his Sons had done, and much grieved that they had left *Simeon* behind them; but he thought it worse than Death to be deprived of *Benjamin* also: Neither could *Reuben* with all his Intreaties, nor with the promise of leaving his own Sons, as Pledges for the safe return of *Benjamin* persuade *Jacob* to consent thereunto. Being thus uncertain what course to take, they were yet more surprized when they found every Man's Money inclosed in his Sack of Corn.

After a while the Famine increased, and they had eaten up the Corn that they had brought from *Egypt*, therefore *Jacob* bid them go thither again to fetch more, which they all denied to do, except they might carry *Benjamin* along with them, according to their Promise made to the Lord of the Country: But all their reasons and persuasions did nothing avail, 'till *Judah*, one of his Sons, and a Man of a warm temper, began freely to reprove his Father for being over careful of his Brother, to whom nothing could happen but by the will of God, whether he were abroad or at home, and that it was unreasonable to have so much care of *Benjamin*, that for his sake only they must all perish for want of Bread; that he ought also to have some respect to the Life of *Simeon*, which would be in danger, if he dallied or delayed to send *Benjamin* with them; Exhorting his Father to commit the Care and Protection of his Son to God, and promising either to bring him back in safety, or else to die with him.

Jacob

Jacob being no longer able to withstand their continual Intreaties, was forced at last to yield, and bid his Sons prepare a Present of the best Fruits of the Land, and also to take double Money in their Hands lest the other should have been an oversight: And so taking *Benjamin* with them, they with plenty of Tears on both sides departed, leaving their Father full of grief and trouble, for fear of his Sons, and they much doubting that too much sorrow would bring him to his Grave; but necessity forced them to go on, and so they travelled into *Egypt*, hoping still for better Success.

They were no sooner arrived, but they presently went to *Joseph*, being much afraid lest they should be charged with fraud and deceit, in carrying back their Money again; which therefore they presently endeavoured to excuse to the Steward of *Joseph*; telling him, *That when they went to empty their Sacks, they found their Money in them, which now they had brought back again; but the Steward told them he knew of no such thing, nor did he miss their Money.* Which when they heard, they were somewhat encouraged; then was *Simeon* immediately set at liberty, and sent unto his Brethren.

Now when *Joseph* was returned from the Service of the King, he came to them; and they made their Presents to him, which he accepted, and inquired how their Father did: They answered him that he was in Health; and observing *Benjamin* among them: Says he, *Is this your younger Brother which you spake of?* They answered yea, and bowed themselves to him. *Joseph* earnestly observing him, was ready to weep for joy, and therefore immediately withdrew himself from them, lest they should perceive his Tears: He then invites them all to a Banquet, where he made them sit in the same order as when they were with their Father; and though he kindly entertained them all, yet to *Benjamin* he ordered a double Portion to be given: Afterward at Evening, when they were laid down to rest, *Joseph* commanded his Steward to fill every Man's Sack with Corn, and also to put their Money again in-

to

to their Sacks; but in *Benjamin*'s Sack, he ordered him to put a Cup, wherein he took great delight, which he did with design to try their Love and Affection toward their Brother *Benjamin*, whether they would stand by him and suffer with him; or whether, when he was accused for Theft, they would forsake him and leave him to the rigour of the Law, without being concerned thereat.

This being done, *Jacob*'s Sons arose early the next Morning, and taking *Simeon* along with them, they departed toward their own Country; rejoycing in their minds, as well for the restauration of *Simeon*, as for the safe return of *Benjamin*, whom they had so solemnly engaged to their Father to bring back with 'em: They had not gone far, but they observed a Troop of Horsemen following hard after them, who immediately beset them round about; and among them there was *Joseph*'s Steward, who had put the Cup into *Benjamin*'s Sack; they being troubled and concerned that they were so soon pursued like Enemies, who were so lately entertained as loving Friends, demanded the reason thereof? The *Egyptian* exclaimed against them, calling them, *Wicked and ungrateful Men, who forgetting the late benefits they had received, and the kindness and love wherewith* Joseph *had treated them, were so base and unworthy to return him injury for his Courtesie, and to steal his Cup from him, threatning them severe Punishment for their Theft, and telling them, that though they might for a time deceive the Servants that waited at the Table, yet they must not think they could deceive God and his Master* Joseph: Asking them, *If they did not think they deserved to suffer for this their Wickedness?* With such like Speeches did the Servant of *Joseph* seem to insult over them; but they being altogether ignorant of the Mystery, boldly told him, *That they wondred he should be so rash and inconsiderate to accuse them of Theft, who were so far from it, that they had brought him the price of their Corn which they had found in their Sacks, which they might easily have kept undiscovered, since none but themselves*

ſelves knew any thing of the Money; ſo far were they from deſigning any wrong or injury againſt them. Yet to clear the matter, they freely offered themſelves and their Sacks to be ſearched; and that if any were found guilty, he ſhould freely ſuffer Death, or any other puniſhment, and the reſt ſhould be Bondmen.

The *Egyptians* accepted their offer, only told them there was no reaſon any ſhould ſuffer but he that had committed the crime: Then they began to ſearch every Man's Sack, beginning at the Eldeſt; not that they were ignorant that the Cup was in *Benjamin*'s Sack, but to take away all Suſpicion of the deſign from *Jacob*'s Sons: Now they that were ſearcht began to upbraid the *Egyptians*, telling them, That upon falſe Grounds, and unworthy ſuſpicions they had hindred them a good part of their Journey: But when they came to *Benjamin*'s Sack, they found the Cup there; whereupon they all became confounded and aſtoniſhed, not doubting but their Brother *Benjamin* would immediately be put to death for his theft; preſently reflecting upon themſelves what they ſhould be able to anſwer to their Father; having promiſed and engaged themſelves ſo faithfully for the return of *Benjamin*; calling alſo to mind how extream unwilling he was to ſend him with them, but that they did even weary and tire him out with their Importunities, 'till he was forced to conſent: The Horſemen laid hands upon *Benjamin* to carry him before *Joſeph*, whom his Brethren would not forſake, but went back with him, to accompany him: When they came before *Joſeph*, they ſtood lamenting and bemoaning themſelves and their Brother's miſhap: To whom *Joſeph* ſpake ſeverely, ſaying, *Have you (wicked Men as you are) either ſo ſlighted my kindneſs or God's Providence, that you durſt attempt to offer ſo great an injury to me, who entertained you with ſo much Love and Freedom as to take away my Cup with you? Did you think I could not find it out?* To whom *Judah* anſwered in behalf of them all, *That the thing was too apparent to be in the leaſt denied: and therefore they were all ready to be his Bondmen or, to*

ſuffer

ſuffer whatever Puniſhment he would inflict upon them. At the ſame time recalling to their minds the Injuries they had done to *Joſeph*, and believing that all theſe Afflictions came upon them for their hard dealing with him, and *Reuben* did again bitterly reprehend them for that their Wickedneſs.

But *Joſeph* told them he would detain none but he that had committed the Fact, and that all the reſt might proceed on in their Journey; *For*, (ſays he) *there is no reaſon that the innocent ſhould ſuffer with the guilty; and the puniſhment of the Lad ſhall ſatisfie me: And therefore you may go on in your way, and I will give you ſafe conduct for your Paſſage.* Now whilſt they were all drowned in ſorrow and tears at the words of *Joſeph*, ſo that they could not ſpeak for grief; *Judah*, who had been the chief in perſuading their Father to let *Benjamin* go with them, and who was alſo a man of a good Spirit, came near to *Joſeph*, and thus addreſſed himſelf to him:

'Gracious Lord, We do all here freely offer our 'ſelves to puniſhment, although as you ſay, we have 'not all committed the offence, but only the youngeſt; 'whoſe Life we fear is in imminent danger, if your 'Mercy and Goodneſs do not interpoſe to ſave him: 'We beſeech you therefore to have compaſſion on us, 'and be pleaſed to take Counſel, not of your juſt in-'dignation, but of your native Goodneſs, ſince it is 'proper to ſuch great minds as yours to ſurmount thoſe 'Paſſions to which only vulgar Souls give way and ſub-'mit: Conſider therefore, I entreat you, whether it 'may ſtand with your Honour to deſtroy thoſe who on-'ly deſire to live by your Grace and Favour; and that 'after you of your goodneſs have ſaved our Lives from 'Famine, and the Lives of our Families alſo, by ſup-'plying us liberally with Corn, you ſhould now depriv-'us of them, which we muſt confeſs we have juſtly de-'ſerved. Yet we do not ſo much pity our ſelves, who 'are but young, and have not much taſted the pleaſures 'of Life, as we do our aged Father, who by the expe-'rience we have had of his extream grief for the death

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'of *Joseph*, are too well informed how grievously he 'taketh the Loss of his Children, and therefore if 'we bring not the Lad back again, we shall bring 'down his grey Hairs with sorrow to the Grave: And 'besides I was surety to my Father for him, and pro-'mised him to bring *Benjamin* back again, or else ne-'ver to return back to him again; therefore be plea-'sed to let me suffer for him, or else let me be your 'Slave, who am more fit for Servitude than he; but 'let the Lad go home to his Father.

When *Judah* had spoken thus, he bowed himself before *Joseph*, endeavouring by all means possible to mollifie and appease his Anger; in like manner all his Brethren bowed themselves before him, offering themselves to die for *Benjamin*.

But *Joseph* moved with great pity and compassion toward his Brethren, could no longer contain himself; but commanding all his Servants out of his presence, and being alone with them, he could not refrain, but burst out into Tears abundantly, saying, *I am* Joseph *your Brother, is my Father yet alive?* But his Brethren were so astonished, that they could not answer him a word: Then he bid them come nearer to him, and then he proceeded; *I am* Joseph *your Brother, whom you sold into* Egypt, *but be not grieved and concerned at it; for it was by God's Providence that I was sent before to provide for you against this time of dreadful Famine, which is but yet begun, and will continue some years: Take courage therefore, and be no more sorrowful, but make haste and go to my Father, for fear he die of Grief for want of you, and tell him all ye have seen, and bring him along with you, with your Wives and Children, and all your Families; that you may continue with me, and may be made Partakers, my dear Brethren, of this my great Happiness and Felicity, and take no care for Houshold-stuff, for all the Land of* Egypt *is yours, and you shall want nothing.* Then he kissed them, and fell upon his Brother *Benjamin*'s Neck, and wept over him, and kissed him; after this most loving Entertainment from their Brother, they departed to their Father,

and

and told him of all the Glory of *Joseph*, which when he heard he rejoyced, and prepared to go to see his Son; which he did accordingly, and was entertained by him; and continued with him, together with all his Sons, to the day of his death; the King himself being very well pleased that *Jacob* should settle in his Land where he pleased. *Josephus Antiq. Lib.* 1.

And thus was the Virtue and Innocency of *Joseph* rewarded, whom all the Temptations of the World could not incline to forget his God, or to do any thing that might displease him; of whom the Psalmist sings, *Psal.* 105. 16.

'When raging Famine in those Climates reign'd,
'God broke the staff of Bread which Life (maintain'd,
'But *Joseph* sent before them, sold to save
'His Brethren, by whose envy made a Slave.
'There for th' Accuser's guilt in Prison thrown,
'With galling Fetters bound for Crimes unknown.
'Try'd with Affliction; at the time decreed,
'At once by *Pharaoh* both advanc'd and freed.
'He of his Houshold gave him the Command,
'And made him Ruler over all his Land.
'His Princes to his Government subjects,
'The prudent Youth grave Senators directs;
'And aged *Jacob* into *Egypt* came,
'And sojourn'd in the fruitful Fields of *Ham*.

REMARKS on the MARTYRDOM OF SEVEN SONS And Their MOTHER.

AFter *Antiochus Epiphanes* had destroyed the Temple of *Jerusalem*, he also endeavoured to inforce the *Jews* to forsake the Law of God, and to commit Idolatry, and offer Sacrifice to Idols, and eat Swine's Flesh, which they so much abhorred: Now among the rest that suffered under his bloody Cruelty, he caused Seven Young Men, Gentlemen of the *Hebrews*, to be brought to *Antioch*, out of the Castle of *Sefandum*; who being of tender Age, and therefore as he thought unable to suffer Torments, he doubted not, but either by persuasions, or at least by Threatnings and Terror, to prevail upon them to renounce their Religion.

He therefore commanded these seven young Men, with their Mother *Salomena*, who was somewhat ancient, to be brought before him, which was done accordingly: who when they appeared, were so comely of Countenance, and so genteel in their behaviour, that they seemed every way worthy of so good a Mother; who was descended of most Virtuous and Noble Parentage, which she did not in the least dishonour: But the Nobility of her Blood, and excellent Frame of her Body, were much more dignified by her Vertue and Courage, wherein she surpassed even her self, if it were possible.

The

The Tyrant seeing these Sons and their Mother together, with a dissembling smile he spake to them in this manner, *I wish you all happiness, O excellent young Men, for so both the comeliness of your Persons, and Nobility of your Birth perswade me you are: Be not therefore so imprudent as to resist my Commands, that thereby you may free your selves not only from Torments, but from Death also; for I design not only to exalt you to Honour and Dignity, but also to encrease your Riches and possessions, if you will but forsake and contemn the foolish Superstitions, and vain belief of your Country-men, and embrace our Religion: But if you refuse this so easie an offer, (as I hope you will not) I will devise such Torments, as by lingring and painful Deaths shall destroy you.*

And to terrifie them the more, he commanded the Instruments of Torment and Cruelty to be presented to their view; then were the Wheels, Rods, Hooks, Rakes, Racks, Caldrons, Cages, Gridirons, brought forth; as also Engines to torment the Fingers and Hands, with Gauntlets, Awls, Bellows, Brazen Pots, and Frying-Pans, and many other terrible devices for Torture were produced before their Eyes; which when they had looked on, the Tyrant *Antiochus* said,

Consent O prudent young Men, to do what I command you, for supposing it to be sinful which I enjoin you, yet it is no sin in you, because you do it not with a good will, but upon force and compulsion.

But the young Men being inflamed with a Spirit of Zeal and Courage, contemned the variety of Torments he had prepared, and despised both the flatteries and threats of the Tyrant; boldly denying to eat Swines Flesh upon any account whatsoever; and speaking to him in this manner:

'Wherefore, O Tyrant, dost thou thus threaten and 'persecute us that are innocent? We fear not death, nor 'desire to die; but yet as long as Life doth last, we are 'fully resolved to keep that Law which God command- 'ed us, and *Moses* hath delivered unto us, therefore, O Ty- 'rant, do not endeavour to seduce us by pretending Love 'and Kindness to us, whom we know to be a Lover of

'Injustice,

'Injuſtice, a Monſter of Cruelty, and a Tormentor of 'the Innocent; and therefore the Grace and Favour 'thou offereſt us is more diſtaſtful to us than thy pu-'niſhments, for we are armed againſt Death, we ſlight 'and contemn it, and neither value thy Threats nor 'Promiſes, having learned of our Maſter *Eleazar* to 'deſpiſe both, and now ſince thou haſt found ſuch 'Conſtancy and Courage in an Old Man, why ſhouldſt 'thou imagine to find ſuch weakneſs and puſillanimity 'in us that are young and ſtrong? We are reſolved to 'follow him, and though thou tear our Bodies in a 'Thouſand pieces, yet all thy Cruelty ſhall never make 'us alter our minds; for we are reſolved couragiouſly 'and valiantly to ſuffer all for God, and then we are 'ſure when we leave this Earth, we ſhall be enter-'tained in Heavenly Habitations; but thou for thy 'Tyranny and Cruelty upon innocent Souls, ſhalt cer-'tainly be caſt into everlaſting Torments.

The Tyrant being greatly moved and enraged, that neither Promiſes nor Threats would prevail upon them, commanded them all to be beaten with Bull's Pizles, and then cauſed *Maccabeus*, the Eldeſt of the Seven Brethren, to be ſtrip'd naked, and ſtretch'd upon the Rack, with his Hands bound behind him, and to be moſt cruelly beaten; who ſuffered his Torments with ſo great patience, that he even wearied his Tormentors, ſo that they were more tired in inflicting, than he was of ſuffering Torments; being taken off the Rack, he was bound upon a Wheel, and a great weight was hanged at his Feet, ſo that he was ſtretched round about the Wheel in ſo violent a manner, that his Sinews brake aſunder, and his Entrails burſt out; whereby his pains were mightily encreaſed; yet in the midſt of his moſt extream Torments, he never ceaſed all the while to call upon the God of Heaven, whoſe all-ſeeing Eye beheld his Torments; and beholding the Tyrant, who was a bloody Spectator of theſe cruel Tortures, which he cauſed to be inflicted on the Innocent, *Maccabeus* is ſaid to have took courage, and ſpoke to him in this manner:

Cruel and bloody Tyrant, who perſecuteſt only thoſe that love and fear God; for thou knoweſt that I whom thou now doſt torment, am no Villain, nor Impoſtor, nor Murtherer; but one that only deſires to do righteouſly and juſtly, and to keep the Laws and Commandments of my God. But the Tormentors themſelves interrupting him, and taking compaſſion of his Miſeries, entreated him to take pity on himſelf before it were too late, and to ſubmit to the King's Pleaſure. To whom he anſwered, *O ye cruel and wicked Miniſters of Tyranny, your tormenting Wheels are not ſo dreadful as to force me by their cruelty to forget my Eternal Happineſs, on which my mind is fixed; you may tear and rend this Fleſh of mine, you may roaſt it at the Fire, you may torture and torment every member of my Body with a ſeveral cruelty, if you think fit; yet after all, through the ſtrength of God aſſiſting us; you ſhall neither force either me, nor my dear Brethren, to commit any Wickedneſs or Impiety.*

While he was ſpeaking a Fire was kindled, and he bound as he was upon the Wheel, was thrown into it, where he endured very exquiſite torment, yet was he ſtill conſtant in his Mind and Soul; and from amidſt the Flames called out to his Brethren: 'Learn of me 'my beloved Brethren, an example of Virtue and 'Conſtancy, and obſerve the Excellency of an invin'cible Patience and Courage; and thereby be encou'raged to contemn and deſpiſe the alluring Tempta'tions of this World, and reſolve rather to obey God 'and his Laws, than the Will of this Tyrant, know'ing that our God can quickly humble the Proud and 'Mighty, and as ſoon exalt the lowly and dejected.

As he thus ſpake, he was taken out of the Flame, and his Skin was ſtead off from him while he was alive, and his Tongue pulled out of his mouth; laſtly he was put into a Frying-Pan red hot, where he preſently expired to the great admiration of all that beheld his wonderful Conſtancy; and to the great Conſolation and Encouragement of his Mother and Brethren, who went but a little before them into everlaſting Joy.

After

After him the second Brother called *Abner* was hailed before the King by the Soldiers, who without asking him to recant, caused all his Instruments of Torture to be shewed to him, thereby if possible, to terrifie and affright him; but he being not in the least moved or concerned at them, boldly denied to eat of the Sacrifice of Swines Flesh: upon which his Hands were immediately chained together; and so being hailed up by them, his Skin was flead off his Body down to his Knees, so that his Intrails appeared; but yet so much Life remained, as to make him capable of greater Torments if possible: He was then thrown to be torn in pieces and devoured by a fierce and cruel Leopard, a Beast that thirsts extreamly after humane Blood; but the Beast coming toward him, and only smelling to him (no doubt by an extraordinary Providence of God) forgot his Native cruelty, and turning his Head away, would not touch this Blessed Martyr, which the Tyrant observing, was the more enraged against him, and the Martyr the more encouraged to Constancy; crying out aloud: 'Oh how pleasant is this Death to me, 'tho' I suffer it with all manner of Torments, since it 'is for the sake of God that I endure them, and that 'I am certainly perswaded I shall receive an eternal 'reward in Heaven for all my sorrows and Miseries: 'Inflict therefore, O Tyrant, thy greatest Tortures 'upon me; satiate thy Cruelty, if possible, by my 'Torments; and know that they are all rather pleasure 'than pain unto me, as thou shalt perceive by my patient suffering and enduring of them: I am more 'willing to suffer than thou canst be to torment me, 'yea in my suffering I am less tormented than thy self; 'for I endure all these Cruelties for Vertue and Goodness, and for observing the Laws and Commandments 'of my God; who will certainly recompence me; 'but thou by the just judgment of God shalt be 'pluck'd from thy Throne and utterly destroyed. 'Thou art now tormented in tormenting me, being even consumed with rage and vexation, that

all thy Cruelty hath no effect upon me; and be assured thou shalt not escape the righteous Judgment of God, but shalt certainly endure those Everlasting Torments, which are prepared for such wicked impenitent Wretches as thy self. Thus remaining constant and immoveable in the midst of his Torments, he yielded up his Soul to God in the Flames.

Then *Machir* the Third Son was brought forth, whom all the Beholders pitied, that he also would suffer the Torments of his Brethren; and therefore he was exhorted not to persist in his Opinion, but avoid that punishment and Death which was before his Eyes; but he being much moved and angry at their words, answered, *One Father begot us, one Mother bare us, one Master instructed us, and we are all of one Mind, one Belief, and one firm Persuasion; therefore prolong not the time by your vain Dehortations: For I came not hither to talk but to suffer. Use all the Tyranny you can possible against me; torment this Body as you please, yet know, you shall have no power over my Soul.* The Tyrant mad to see that these Brethren did rather encourage and strengthen each other, by suffering so courageously, commanded yet more new Inventions of Torture to be brought forth; and therefore ordered a large Globe to be brought, unto which he caused this Holy Martyr to be close bound about, which was done with such Violence, that all his Bones were displaced and put out of Joynt: Wherewithal he was not in the least dismayed. Then the Skin of his Head and Face was flead off; after this he was put upon the Wheel, but he could not well be rack'd any worse; since already his Bones were all disjoynted and separated from each other in a most miserable manner, the Blood issuing from all Places abundantly; whereby he was also deprived of all use of his Hands and Feet: And now perceiving his Life just drawing to an end, looking upon *Antiochus*, he said, *We, oh cruel Tyrant, endure all these Torments for the Love of our God and his Law, but thou who art the Author of these horrid Cruelties against*

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the Innocent, shalt be condemned to suffer Everlasting Pains. Upon these words his Tongue was pluck'd out, and he was cast into the Frying-pan; where amidst his Torments he gave up the Ghost.

Next after came *Judas* the Fourth Brother, whom the People earnestly persuaded and intreated to obey the King's Command; but he not regarding their Prayers and Exhortations, with an undaunted Courage said, *Neither your Fire nor Torments shall prevail upon me, to make me forsake the Law of God, nor the Constancy of my dear Brethren, who now instead of this mortal Life, enjoy everlasting Life and Happiness. I denounce unto thee, O Tyrant Destruction and Overthrow, but to such as believe, Salvation; make trial therefore of my Faith, thou cruel Wretch, and see if that God will forsake me, who in Everlasting Arms hath received my three dear Brethren that are gone before; whom the Womb of one Holy Mother hath brought forth to Eternal Glory.*

The Cruel Tyrant hearing him speak thus was extreamly enraged, and leaping off his Seat, was resolved to be himself the Tormentor of this Martyr; thereby if possible to make him yield to his will; and therefore commanded his Tongue to be immediately cut out: But he nothing at all terrified, said thus to *Antiochus.*

This Cruelty of thine, O Tyrant, shall nothing avail thee, neither shall all thy Torments prevail against me; for tho' I have no Tongue, yet our God can hear our Sighs and Groans and secret Ejaculations; and though we utter no words to him he knoweth the Wants and Necessities of those that love him and serve him with Sincerity and Purity of Soul; yea he is sensible of all their needs before they ask him. Cut out my Tongue, yet thou canst never touch my Mind and Soul, nor shalt ever conquer it while Life remaineth: Inflict therefore what Punishment thou wilt upon me, it will but increase my reward in Glory, but to thee it will be the cause of more great and intolerable Pains, out of which thou shalt not long escape unpunished.

When he had spoken thus, his Tongue was cut out of his Mouth, and he was bound to a Stake, and bear-

en with Ropes ends, till the colour of his Face became dead and wan; yet he patiently endured all: Being taken from thence, he was put upon the Wheel; and there most cruelly rack'd; and praying for his Country-men, he entred triumphantly into Eternal Glory.

Then *Arhas*, the Fifth Brother, voluntarily offered himself to the Slaughter, and spake in this manner to the King; *Behold, oh Tyrant, I come to be tormented without being forced thereunto; therefore do not in the least expect to alter the mind of him whom thou seest so desirous to suffer Torment; The Blood of my four innocent Brethren, whom thou hast cruelly murthered, have already condemned thee to everlasting pains; I shall make up the number of five, and by thy tormenting of me, thine own Torments shall be increased. Tell me, thou bloody Wretch, for what Offence by us committed dost thou punish us? For what wickedness dost thou persecute us? What Villainy are we guilty of? What Impiety have we done? This is all thou canst alledge against us, That we honour God our Creator, that we live righteously and justly according to his Laws; and therefore when thou commandest us contrary thereunto, we do not fear nor value either thy Threats or Torments, but rather reckon them to be Honour and Salvation unto us; knowing that though no part of our Bodies should be free from thy Cruelty, yet we shall receive a full Recompence of Reward for our most bitter Suffering.* While he thus spake, the Executioners, by the King's Command, took him and cast him into a Brazen Pot, and with all their Strength and Violence prest him down into it from Head to Foot. He afterward suffered all the several sorts of Tortures that his Brethren had done before, and yet nothing dismayed he suddenly started up in the midst of them, and thus bitterly inveyed against the Tyrant: *Cruel Tyrant, how great Blessings dost thou against thy will bestow upon us? For the more thou art inraged against us, and the more cruelly thou dealest with us, the more acceptable are we made in the sight of God; therefore it would even trouble me, if thou shouldst bestow any of thy cruel Mercy upon me; for this short Affliction will obtain for me*

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Everlasting Life and Glory: And if this temporal Death did not befal me, I could not enter into Eternal Rest. Having said this, he finish'd his Agony and died.

Then the Tormentors laid hands upon the Sixth Brother, who was called *Areth*, to whom the Emperour briefly proposed either to chuse Honour and Advancement, which he promised to bestow upon him, or else to suffer the most cruel Death that could be inflicted. But the young Man being moved to anger at his words, spake boldly thus; *Although, O Tyrant, I am younger in years than my martyred Brethren, yet thou shalt find that my courage and constancy of mind is not inferiour to theirs; for as we were all brought up together, all taught and instructed in our Religion together, so by the help of God we are all resolved to die together in his fear: Make haste therefore to torment me with all thy devilish Instruments of Cruelty, and if thou wilt spare me any time, spend that time, if thou wilt, in devising new and unheard of Tortures.* *Antiochus* being even confounded with Rage and Fury at these words commanded him to be tied up by the Heels, with his Head hanging down; then he caused a Fire to be kindled round about him, but yet so far off, that it might only roast him and not burn him; and then commanded him to be prickt and thrust with Awls and Bodkins into several parts of his Body, that so the Heat might pierce into the wounds and increase his Torment; whereby the Blood, like Froth, gathered about his Head and Face; yet in the midst of all he thus spake, *Oh Noble Battle, oh courageous Warfare, oh unequal strife, between Piety and Impiety! I do most willingly follow my Brethren, that as by Blood I am joined unto them, so by a glorious Death I may never again be separated from them. They have already past all their Pains and Agonies, they have already received the Blessed Crown of Martyrdom, even in despight of all their most malicious Enemies and Persecutors. Invent, O Tyrant, some new Instruments of Torment, for those thou hast already tryed, are already vanquisht and overcome. Oh thou Author of Cruelty, thou Enemy to Justice, and Persecutor of*

Goodneſs and Vertue, remember that we ſix valiant Young Men have conquered a Tyrant's Power and all the Cruelty that his whole Kingdom, yea that the whole World could contrive againſt us: His Fire is cold and cannot burn us, his Weapons are dull and blunted, and cannot wound our Minds and Souls; but we ſtill keep entirely the Law and Commandment of our God, who gives us more Courage to ſuffer, than the Tyrant hath to inflict Torments upon us. As he thus ſpake, one of the Tormentors took hold of his Tongue with a pair of burning Tongs; he was afterwards rack'd, and then thrown into the Frying Pan, in which he joyfully expired.

The Tyrant having thus diſpatch'd ſix of theſe worthy young Men, by ſeveral ſorts of moſt miſerable Tortures, there now remained but only one alive with his Mother, whoſe Name was *Jacob*; who though younger of Age, yet in Courage and Conſtancy was equal with any of his Brethren: He being preſented before the Tyrant, ſeemed to move pity and compaſſion in him (if any Compaſſion can properly be ſaid to remain in ſuch a cruel Tyrant's Breaſt) becauſe he was the laſt and only Brother that remained alive; therefore he called the Child to him, and carrying him into a place where there were no Inſtruments of Torment, he endeavoured by enticing Words and flattering Speeches and Promiſes to perſuade him to conſent to his Will, in ſuch like words; *Thou mayeſt obſerve, young Man, by the Calamity of all thy Brethren, what is prepared for thee alſo, if thou diſobey my Will; Deliver thy ſelf therefore from theſe Torments, and inſtead of Death I will beſtow upon thee whatever Honour and Preferment my Kingdom can afford; Thou ſhalt be a Nobleman, thou ſhalt be General of my Armies; thou ſhalt be my Counſellor, yea, next unto my ſelf.* But *Antiochus* perceiving that the Young Man did not regard his Words, he called his Mother to him; who coming before the King, he ſpake thus unto her, 'Where are now all 'thy goodly Children, thou Worthy Woman? But 'behold, of ſuch a number, if thou pleaſe, thou mayeſt

'yet

'yet ſave one alive; Adviſe and Counſel therefore 'this thine only Son which remains, mollifie and ſoft-'en his obſtinate Mind by wholeſome and wiſe In-'ſtruction, that thou mayeſt yet have one Son to be 'the Staff and Conſolation of thy Old Age. The Mo-ther having heard what the King had to ſay, bowed her ſelf to him, and then turning to her Son, ſhe ſpake to him in the *Hebrew* Tongue (that the King might not underſtand her) in this manner: 'Comfort 'thy Mother, Oh my dear Child; rejoyce the Heart 'of thy ſorrowful Mother, who bore thee 9 Months in 'her Womb, and ſuckled thee 3 Years at her Breaſt, 'and with great care and pains hath brought thee up 'to this Age: Conſider dear Son the Heavens and the 'Earth, and all that in them is, and remember that 'God Almighty created them all, and all Mankind 'alſo out of nothing: Fear thou therefore only this 'great God, but never fear the Pains and Torments of 'this Heathen Tyrant, but imitate thy dear Brethren 'that are gone before, and contemn Death as valiantly, 'as they, that ſo in the day of Recompence I may re-'ceive you all together into everlaſting Joys in Heaven 'above. As his Mother was thus admoniſhing and ſtrengthening of him, he deſired that he might be un-bound, becauſe he had ſomething to ſpeak to the King; who being looſed, he preſently ran to the place where the Torments were prepared, where there was a Fry-ing Pan red hot; which the Child obſerving, and re-membring the Cruelty of the King toward his Bre-thren, he ſpake thus to him: 'Cruel Tyrant, who 'haſt not only been moſt extream wretched in tor-'menting my dear Brethren, but if it were poſſible, 'haſt even excelled thy ſelf in Cruelty: Wretch that 'thou art, who gave thee this Purple Robe of Digni-'ty? Who exalted thee to thy Crown and Kingdom? 'Even that God whom thou in us doſt perſecute, and 'whoſe true Servants and faithful Worſhippers thou 'killeſt and tormenteſt; for which Wickedneſs of 'thine thou thy ſelf ſhalt ſuffer Everlaſting Fire and

"Torment as that shall never end: I confess thou art "of higher Dignity and Authority in this World than "other Men, yet art thou made of the same matter "that other Men are; for as all Men are born so all "Men must die also; and he that kills another Man "shews that he also may be killed by the same means: "Wherefore then dost thou torment and destroy Man, "who is thine own Image, and whom God hath crea-"ted like to thy self? Is it because thou thinkest that "all is lawful, which thou by thy Kingly power com-"mandest to be done? Thou pullest out our Tongues, "thou tearest our Bodies with Flesh-hooks, thou con-"sumest us with Fire, but know that thou shalt wo-"fully answer for all this thy Cruelty and Injustice in "a short time; but those whom thou hast thus tor-"mented, are already entred into eternal Peace and "Rest: Think not that I expect any Favour at thy "Hands, for I am resolved to follow my dear Brethren, "and to remain constant and immoveable in obser-"ving the Law of my God.

When the Tyrant heard him speak thus he was furi-ously mad against him, and caused him immediately to be tormented; but his Mother standing by com-forted him as much as possible, and with her loving Hands held his Head, but by the Violence of his Tor-ture the Blood issued out of his Mouth, Nose, and all other Passages of his Body, 'till he was almost spent; then they cut off his Hands and Arms, yet with that little Life that remained, he lift up his Eyes to Heaven, crying out, *Oh Adonai, Oh Lord Almighty, be merciful unto me, and receive me into the Company of my dear Brethren, that I may be with them to all Eternity.* Then the Tyrant commanded his Tongue to be pulled out, which being done, he of his own accord went into the Fiery Frying-Pan, and to the astonishment of *Antiochus*, patiently and quietly yielded up his Soul to God.

Thus these seven valiant and couragious young Men encouraged and strengthened one another, in observing the Commandments of God; they all rather chusing to

suffer

ſuffer Death, with the moſt cruel and exquiſite Tortures, than to offend in the leaſt againſt his Laws; whereby without queſtion they attained to everlaſting Bliſs and Happineſs.

Now this worthy Mother having ſeen all her Children ſuffer ſo conſtantly in the Faith and Fear of God; ſhe rejoyced exceedingly therein, and kneeling down in the place of Torment, deſired of God that ſhe might now alſo end her Life, ſince ſhe had deſired to live ſo long only for the ſake of her dear Children whom ſhe had now ſeen all triumphing.

The Rage and Fury of *Antiochus* did ſtill encreaſe by the Courage of the Sufferers; he therefore finding the Mother as reſolved and conſtant as her Sons, commanded her to be tormented; and by his Order ſhe was ſtript ſtark naked, and being tied up by the Hands, was moſt cruelly whip'd; then were her Breaſts pulled off: And laſtly, ſhe being moſt willing to follow her Children, was put into the red hot Frying-Pan; yet in the midſt of her moſt dreadful Agony, ſhe ſpake thus to the Spectators: *Whilſt it was lawful for me I kept my ſelf a Virgin, I afterwards married, and then I lived a chaſte and conſtant Wife; I have brought forth ſuch Sons as I thank my God I need not be aſhamed of, and though by my Husband's Death, I was left ſomewhat comfortleſs, yet did I never forſake my Faith, nor the Law of God, for which I do now moſt willingly and joyfully ſuffer all theſe Torments.* Then lifting up her Hands and Eyes to Heaven, ſhe quietly departed to thoſe Heavenly Manſions, that are prepared above for juſt and righteous Souls.

After all theſe cruel and bloody Murthers and Tyrannies committed by *Antiochus*, by the juſt Judgment of God he fell mad and diſtracted, and his Bowels alſo were devoured by Worms within him; whereby he became ſo filthy and loathſome, that no body could endure to come near him, by reaſon of his abominable ſtench; and ſo in this miſerable manner he gave up the Ghoſt.

Unhappy

Unhappy and Bloody Tyrant, what do thy Caldrons red hot; thy cutting off Eye-lids, thy plucking out Tongues, thy diversity of all manner of Cruel and Horrid Torments, what do they now profit thee? When thou thy self for so doing, dost now endure far worse Tortures than thy wicked Mind could possibly invent; whereas those blessed Souls that thou hast thus murthered and destroyed do now enjoy all Happiness, Glory, and everlasting Peace, World without end; for that God who never spake or promised any thing but what he performed, hath faithfully engaged, that whosoever suffers for his Name, shall certainly be rewarded with eternal Recompence in Heaven above, for ever.

Joseph. Antig.

Remarks

St John commits ye young Man to ye Bishops care

The young Man turns debauch't & a Robber

St John goes to ye Young Man and Reduceth him

Remarks upon the LIFE of St. JOHN the Evangelist AND A YOUNG MAN.

AFter the Death of our bleſſed Lord and Saviour Jeſus Chriſt, his Diſciples endured ſevere Perſecution; ſome ſuffering Death, others Baniſhment: Among the reſt St. *John* the Evangeliſt, who was called the *Beloved Diſciple*, was by *Domitian* the Emperor baniſh'd into the Iſle of *Pathmos*, for the Teſtimony of the Goſpel, in the Year of our Saviour 97. where he had his Revelations; of whom divers things are reported, (but with what certainty I know not;) As that he was put into a Veſſel of boiling Oil by the Proconſul of *Epheſus*; that he raiſed up a Widow and a young Man from the Dead to Life again; that he drank Poiſon, raiſing up alſo to Life two that had drank of the ſame; with many other ſuch Miracles; which, tho' it may be they may happen to be true, yet, becauſe they are no Articles of our Chriſtian Belief, we may let them paſs as things indifferent, and only give an Account of what is more certain.

After the Death of the Tyrant *Domitian*, who was ſlain, and his Acts repealed by the Senate of Rome, St. *John* was releaſed from Baniſhment, under the Emperor *Pertinax*, and came to *Epheſus* in the Year of our Lord 100, where he continued till the time of *Trajan* the Emperor, giving Directions for the Government of the Churches in *Aſia*; where alſo he wrote his Goſpel, and lived there till he was one Hundred and Twenty Years of Age. While he continued at *Epheſus* he reſorted to ſeveral Places thereabout, to conſecrate Biſhops

Biſhops and Miniſters, and to ſettle other Affairs among the Churches.

Now it happened that he came to a certain City, not far from *Epheſus*, to comfort the Chriſtian Brethren; where he chanced to caſt his Eye upon a proper young Man, of a comely Preſence, whom the Apoſtle obſerved to have ſomething more than ordinary in him, he recommended him to the Biſhop, ſaying, *I commend to thee in the preſence of Chriſt and this Congregation this young Man, deſiring thy greateſt Care and Diligence over him.*

When the Biſhop had received this Charge, and had promiſed the performance of it, yet St. *John* a ſecond time more earneſtly recommended him to his utmoſt Care and Inſtruction: After this St. *John* returned to *Epheſus*, and the Biſhop took home this young Man with him, and to make good his Promiſe, taught and inſtructed him in the Chriſtian Religion, with ſo great Pains and Diligence, that finding him as he thought a real Convert, he baptized him; and a while after obſerving him to profit in Knowledge and Religion, he committed to his Charge the overſight of a Congregation on the Lord's behalf.

This young Man being hereby left at his own Liberty, it happened that ſeveral of his old Companions, and looſe Familiars reſorted to him, who were idle, diſſolute Perſons, that ſpent their time in Wickedneſs: Theſe Perſons did firſt intice this young Man to ſumptuous Feaſts and Banquets; they afterwards perſuaded him to go out with them in the Night to rob and ſteal, and at laſt allured him to commit all manner of Wickedneſs and Debauchery with them; wherein by uſe and cuſtom, he became in a ſhort time ſo hardned, that like a wild and unbroken Horſe, leaving the right way, he ran with them into all manner of Exceſs and Outrage: And thus having forſaken God and his Ways, and forgotten the wholeſome Doctrines of Life and Salvation; and knowing he was ſo far entred already, he was deſperately reſolved not to think of returning back, but to go on in the ways of Perdition to the utmoſt; and

and therefore being of a ready Wit, and a stout Courage, he became Captain and Leader of this wretched Company of Thieves and Murtherers.

Now the Apostle had urgent occasion to go into those parts again, about deciding some differences that had happened, which being ended, he chanced to meet with this Bishop by the way, of whom he immediately requireth the Pledge, that in the presence of Christ and the Congregation then present, he had committed to his Charge: The Bishop was a little startled and amazed at the words of St. *John*, supposing he had spoken of some Money which the Apostle had left in his hands, and he had forgotten; and therefore knew not what to say; which the Apostle perceiving, said, *I mean the Young Man, the Soul of our Brother, which I committed to thy Care and Custody*: The Bishop presently fell a weeping, and cried out with a loud Voice, *Alas Sir, he is dead. How dead*, says the Apostle, *of what Death died he, and by what means? Why Sir*, says the Bishop, *He is dead toward God; for he is become an evil and wicked Man: In short, he is turn'd a Thief and Murtherer, and in the Company of Villains and Thieves like himself, frequents this Mountain, Robbing and Destroying Christian People.* When the Apostle heard this he rent his Garment, and with great Lamentation said; *I have left a good Keeper of the Soul of my Brother; get me a Horse presently, and provide me a Guide*: Which was done accordingly. He immediately rode toward the Place upon the Mountain, where these Thieves did frequent, where he was soon espied, and set upon by some of them; but he neither flying nor resisting them, desired them to bring him before their Captain, which they did. He being all over armed began to look fiercely on St. *John*; but soon perceiving who he was, he was struck with such shame and amazement, that he began to flie from him; which the Old Man perceiving, made as much haste as he could after him, crying out, *My Son, why dost thou flie from thy Father? What an armed Man to run from a Man*

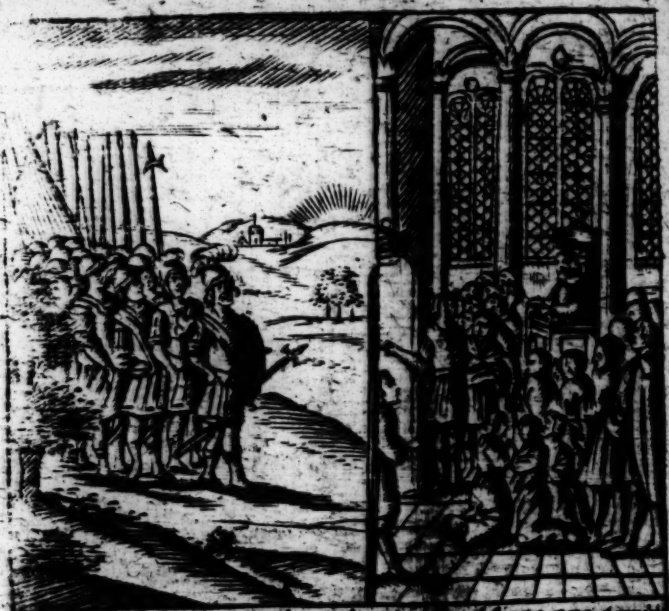
naked

naked and weaponleſs? A ſtout young Man, to be afraid of a weak old Man? Hearken yet to thy Father, O my Son do not deſpair, nor be diſcouraged; there is yet hope of Eternal Life and Salvation for thee: I will anſwer for thee to Jeſus Chriſt, if thou ſincerely repent; I will die for thee, if need be I will give my Life for thee, as our Saviour Chriſt gave his for us. Believe what I ſay, for Chriſt hath ſent me to thee.

The young Man hearing him thus ſpeak, ſtood ſtill at firſt, as amazed, and preſently his Heart and Courage failed him; ſo that caſting away his Weapons, he fell into a great Fear and Trembling, and wept and lamented moſt bitterly his miſerable Condition; and then coming to the old Man, he fell upon his Neck, embracing of him; and as well as he could, for his abundance of Tears, he ſpake to him: for he was even baptized again, as it were, afreſh with Tears.

Then the Apoſtle began to comfort him, and to aſſure him, *That upon his hearty and ſincere ſorrow for his ſins, he ſhould obtain the remiſſion and pardon of all his Wickedneſs in the Blood of Jeſus Chriſt.* Then the Apoſtle fell down upon his Knees, and prayed for him, and alſo kiſs'd his Murthering Right-hand (which the young Man had hitherto hid for ſhame) which the Apoſtle told him, he hoped was now throughly purged by hearty Repentance; and ſo brought him back to the Congregation, and continued with him for ſome time in conſtant Prayer, and frequent Faſtings, and in ſtrengthening and confirming his Mind with good Counſels and Admonitions, in the Faith of the Goſpel of Chriſt, till he had made him an eminent Example of Regeneration and Converſion unto God. *Book of Martyrs*, 1 *Vol.*

Remarks



Romanus gives notice that [illegible] ldiers are [illegible]

[illegible] Child strangled & beheaded Rom: &c ye Child before ye Jud[illegible]

Remarks on the Glorious MARTYRDOM OF ROMANUS *A Young Noble-Man.*

As also of a CHILD *of about Seven Years of Age.*

IN those times, which are commonly called, *The Ten First Persecutions*; when the Heathens raged with all manner of Cruelty against the Christians: Among many other places that felt their Fury, the City of *Antioch* was suddenly invaded by the Command of the Emperour, by one of his Captains named *Asclepiades*; who with his bloody minded Soldiers, were resolved, if possible by force of Arms, to compel the Christians to forsake their pure Religion, and to embrace the filthy Idolatry of the Gentiles. Now it pleased God, that at this very time the Congregation of Christians were all met together, which *Romanus*, a young Man of Noble Birth and a zealous Christian, understanding, he presently ran to give notice to them, that the Wolves which would destroy the Christian Flock, were coming: *But my dear Brethren*, says he, *let not this great and imminent danger disturb or trouble you, but be ye valiant and courageous to suffer all manner of Persecution for the sake of Jesus Christ our Blessed Saviour, who will certainly bestow Crowns of Glory upon all those his Servants that shall die for his Name.* Now by the Christian Exhortation of this brave young Man, the Hearts of the Congregation were so mightily encouraged, that both old Men and Matrons, Fathers and Mothers, young Men and Virgins, were all of one Mind, and of one Resolution, to shed their dearest Blood in the profession of their Christian Faith; Whereupon the Captain was informed, that all the Terror and

Threats

Threats of the armed Soldiers could not in the least prevail upon the Christians, to make them renounce their Religion; and all by reason of one *Romanus*, who did so mightily exhort them to Constancy in their Religion, that they did all unanimously offer their naked Throats, wishing and desiring to die gloriously for the Name of their Christ: *Bring that Traytor and Rebel before me*, says the Captain, *that by his death he may answer for the obstinacy of the whole Sect.* Upon which *Romanus* was presently apprehended, and being bound Hand and Foot, as a Sheep to the Slaughter, he was brought before the Captain, who looking furiously upon him, said, *What, art thou the Author of this Sedition and Rebellion? Art thou the cause that so many lose their Lives? By the Gods I swear thou shalt be severely punisht for it, and thou first shalt feel the Pains and Tortures which thou hast encouraged thy Fellows and Companions to suffer.* To which *Romanus* answered, *Thy Sentence, O Captain, I joyfully embrace; I am most willing to be sacrificed for my Brethren, although I should suffer the greatest Torments thou canst invent; and whereas thou art so much concerned that thy Soldiers did so little prevail upon the Christian Congregation; know that the Cause of it was, that it was not in the Power of Idolaters and Worshippers of Devils, to prevail upon the Holy People of our God, or to pollute and defile the House of true Prayer.*

The Captain hearing him thus speak, was extreamly enraged, and commanded him to be hailed up, and his Bowels to be pulled out: But the Executioner more tender-hearted and pitiful than he, said, *Not so Sir, this Man is of Noble Parentage; it is therefore unlawful to put such a Noble Person to so base and ignoble a Death: Scourge him then with Whips*, says the Captain, *knotted with Lead at the End*; which was done accordingly: But *Romanus*, instead of Tears, and Sighs, and Groans, sung Psalms to Jesus Christ during his Suffering; desiring the Tormentors not to favour him for the sake of his Nobility: *For it is not*, said he, *the Blood of my Progenitors, but the Christian Religion that makes me Noble.*

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He then with great Courage ſharply reproved the cruelty of the Captain; ſcorning and contemning the falſe Gods of the Heathens, and their vain and idolatrous Worſhip; and affirming the God of the Chriſtians to be the only true God, that created Heaven and Earth; before whoſe Judgment all the Nations of the Earth ſhall appear to receive according to their Deeds.

But theſe ſerious and wholeſom Diſcourſes of *Romanus* were but as Oil to the Fury and Rage of the Captain, ſo that he commanded the Sides of the Martyr to be cruelly launced with Knives, that the Bones appeared: Upon which *Romanus* ſaid, *I am very ſorry O Captain, not that my ſelf ſhould be thus cut and mangled, but for thy ſake am I ſorry, who being corrupted in Mind with damnable Errors and vain Superſtitions, doſt endeavour to ſeduce and compel others to believe the ſame:* And thereupon *Romanus* opened and declared unto him the Knowledge of the Living God, and of the Lord Jeſus Chriſt his well-beloved Son, and of the eternal Life and Salvation, through Faith in his Blood; and afterward diſcovered to him the Abomination and Wickedneſs of Idolatry, and worſhipping ſtocks and ſtones inſtead of God; vehemently and earneſtly exhorting him to forſake his falſe Worſhip, and to adore only the true and living God, that made Heaven and Earth. At theſe words the Captain commanded the Tormentors to ſtrike *Romanus* on the Mouth, that ſo his Teeth being ſtruck out his Speech might be hindred, and he might not be underſtood. His order was obeyed, his Face alſo was buffeted, his Eye-lids were torn off, his Cheeks were cut and ſcotcht with Knives, the Skin of his Beard was by degrees pluck'd off, and his comely Countenance was wholly defaced and deformed; and yet for all this the meek and patient Martyr only ſaid this; *I thank thee, O Captain, that thou haſt opened to me many Mouths, to preach my Lord and Saviour Jeſus Chriſt, for as many Wounds as I have, ſo many Mouths have I to bleſs and praiſe my God, and Jeſus Chriſt my Redeemer.*

The Captain being aſtoniſhed at his ſingular conſtan-

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cy and courage, commanded them to ceaſe from tormenting him, and then threatens to inflict upon him yet more cruel Tortures; and reviles and abuſes the Noble Martyr: He then blaſphemes God and Chriſt, ſaying, *Thy Crucified Saviour is but a God of Yeſterday, but the Gods of the Gentiles are of great Antiquity.*

Hereupon *Romanus* took occaſion to ſpeak at large of the Eternity of Jeſus Chriſt, of his humane Nature, and of his Death and Satisfaction for the Sins of Mankind: *And Captain,* ſays he, *bring me but a Child of ſeven Years old, at which Age Children are free from Malice and other Vices, wherewith riper Years are infected, and thou ſhalt hear what he will ſay.*

His requeſt was granted, and a little Boy was called out from among the Multitude, and ſet before him, *Tell me my Child,* ſaith *Romanus, whether thou think it reaſonable that we worſhip one Chriſt, and in him one Father; or that we worſhip many Gods?* To which the Child anſwered, *That ſurely whatſoever it be that Men affirm to be God, it muſt needs be one; and ſince this Chriſt is one, in whom we worſhip one God the Father, he muſt of neceſſity be the true God; for that there be many Gods, we Children cannot believe.* The Captain hearing the Child thus ſpeak, was even aſtoniſhed and confounded, ſaying, *Thou young Villain and Traytor, where, and of whom didſt thou learn this Leſſon? Of my Mother,* quoth the Child, *with whoſe Milk I ſuck'd in this Leſſon, That I muſt believe in Jeſus Chriſt.* The Mother was preſently called, being glad to hear of the Courage of her Child; the cruel Captain commanded the Child to be taken and ſeverely whip'd; at which the pitiful Spectators could not refrain from Tears; only the joyful Mother ſtood by and looked on with dry Eyes; yea, ſhe reproved her ſweet Child for deſiring but a little cold Water, charging him to thirſt after the Cup which the Children of *Bethlehem* once drank of, forgetting their Milk and their Mothers Breaſts; and bid him remember little *Iſaac,* who ſeeing the Sword over his Head, and the Altar on which he was to be Sacrificed, willingly

willingly offered his tender Neck to be cut off by his Father.

Whilst the Mother was thus instructing her Son, the Butcherly Executioner, of a sudden, pluck'd the Skin from off the Child's Head, Hair and all; whereupon the Mother cried out, *endure and suffer it patiently, my dear Child, and in a little time thou shalt go to Jesus Christ, who will adorn thy naked head with a Crown of eternal Glory.*

Thus the Mother counsels her Son, and the Child observes her Counsel; she encourages him, and the Child is encouraged, and receives the Stripes and Scourges with a smiling Countenance. The Captain perceiving the constancy of the Child to be invincible, and himself to be overcome, commandeth this precious Soul, this blessed Babe, this little Martyr, to be put into a filthy stinking Prison; and then orders the Torments of *Romanus* to be renewed and encreased, as the chief Author of all this Evil and Mischief.

Then was *Romanus* brought forth again to suffer new Torments, and to receive new Wounds upon his old Sores; where already the bare Bones appeared, the flesh being torn off; yet the merciless Captain continually belched out of his blasphemous Mouth raging Threats, crying out to the Tormentors to multiply his Tortures, and to dispatch him: *For*, saith he, *he scorneth our Gods, and denieth our Worship, therefore spare him not, but torment him to the utmost.* And to *Romanus* he said, *Is it painful for thee to be so long a dying? I do assure thee in a short time the flaming Fire shall dispatch thee, wherein thou and that Boy, thy Fellow Rebel and Traitor, shall be burnt and consumed to Ashes.*

Then was *Romanus* and the Child led to Execution, and as they laid Hands on him to carry him to the place of Suffering, *Romanus* looked back upon the Captain, and said, *I appeal from this thy Tyranny, Oh unjust Judge, to the righteous Throne and Judgment of Jesus Christ; where it will be made appear, that thou art a cruel and bloody Tyrant, to inflict such horrid Tortures and Cruelties on us innocent Christians.*

When they were come to the place of Execution, the Tormentors required the Child of his Mother, who had carried him in her Arms, which she freely and joyfully delivered to them, saying, *Farewell my sweet Babe*: And when the Hangman put his Sword to the Child's Neck, she sang chearfully in this manner:

All Laud and Praise, with Heart and Voice,
O Lord I yield to thee,
To whom the Death of all thy Saints
We know most dear to be.

Thus the Head of this blessed innocent Lamb being cut off, the Mother wrapt it up in her Garment, and laid it to her Breast; and then there was a great Fire made, into which *Romanus* was cast, who told the Officers that he should not burn; whereupon (it is reported) a great Storm arose and quenched the Fire: Then the Captain commanded his Tongue to be cut out; therefore the Executioner pull'd it far out of his Mouth, and cut it off at the Roots, and yet for all this, it is said, *Romanus* spake, saying, *He that speaketh for Christ shall never want a Tongue; do not think that the Voice which preacheth Christ must always have a Tongue to be the Minister.*

The Captain at this grew even distracted, suspecting that the Hangman had decieved him by some slight of hand, and subtle Conveyance, and had not cut his Tongue off: *If you suppose so*, saith the Hangman, *open his Mouth, and you may see the Roots of his Tongue*: Whereupon the Captain being even confounded at the Courage and Constancy of the Martyr commanded him to be brought back to the Prison, and to be strangled, where his sorrowful Life and Pains were ended together, and he entred into Peace and Rest in the Lord, till the Day of the blessed Resurrection, when his miserable Body shall be made a glorious Body, and together with his Soul shall live and reign with Jesus Christ for ever and ever. *Book of Martyrs*, 2 Vol.

Remarks

Eulalia Martyrd.
Agnes Beheaded
Eugenia Beheaded.
Theodora & Dydimus
Julietta Burnt

REMARKS on the MARTYRDOM OF EULALIA A Young VIRGIN,

AS ALSO,

Of several other Young Persons, that suffered Torments and Death, for the Profession of the Gospel.

1. IT is wonderful to consider the admirable Zeal and Constancy of young Men, Women and Virgins in those first Ten Persecutions of the Church; who willingly suffered all manner of Torments and cruel Deaths, for the sake of Jesus Christ, and the Profession of his Truth and Gospel, against the Idolatry and Superstitions of the Heathens and Gentiles: Among whom we have a notable Example of extraordinary Zeal and Courage in the Death of *Eulalia*, a Noble Young Virgin; of whom we have this Relation in the *Ecclesiastical* History.

In the Kingdom of *Portugal*, there was in former times a great and populous City named *Emerita*, wherein dwelt a Virgin born of Noble Parentage, named *Eulalia*; which City, although famous before, yet grew much more renowned afterward, by the Martyrdom and Sepulchre of this Excellent Christian Virgin; when she was twelve Years of Age, she had great and honourable offers of Marriage made her, which she refused

fused, and would not in the least hearken to; neither did she delight in precious Jewels, costly Garments, or other effeminate Delicates, wherewith the Hearts of young Virgins are many times taken; but neglecting and despising all such pompous Allurements, she spent all her care and time in preparing her Soul for her Heavenly Country, and hoped for Inheritance with the Saints in Light; she was also modest in her Behaviour, discreet in her Actions, and witty and severe in her Reproofs to her Enemie.

Now when the furious rage of Heathen Persecution fell upon the Church of God, *Eulalia* being a zealous Christian, joyned her self to the Houshold of Faith, and was resolved to suffer all manner of Afflictions with them for the sake of Christ; and therefore when the Christians were commanded to offer Incense and Sacrifice to Devils, or dead Gods, then began the blessed Spirit in *Eulalia* to rise against such cursed Idolatry; and in the sight of her Enemies, she poured out her Soul in Prayer to the true God; whereby they were much enraged against her.

Her Godly and careful Parents, observing the forward zeal and courage of their Daughter; and fearing that her readiness to suffer for the cause of Christ, might make her guilty of her own Death, sent her to their House in the Country, a great distance from the City, and watched carefully over her for fear she should make her Escape from them.

But she being weary of that solitary Life, took the opportunity, without the Knowledge of any to go from her Father's House towards the City; and for fear of being pursued she left the common Road, going over Hedges and Ditches, and among Briars and Thorns, in the horrour of the dark and silent Night, without a Guide, not having any comfort but her Zeal for God, and the consolation of suffering Martyrdom for Christ.

In the Morning betimes she arrived in the City, and with great courage goeth into the Tribunal of Justice,

stice, and in the presence of the Judge there sitting, cries out with a loud Voice, *What a shame is it for you thus rashly, and without cause, to take away Mens Lives, by dashing their Bodies against the Rocks, and all manner of Cruelties, and also to endeavour to destroy their Souls, by compelling them to deny the Omnipotent God? Would you know (oh ou ignorant Souls) what I am, behold I am a Christian, and an Enemy to your devilish Sacrifices: I scorn and despise your Idols and tread them under my Feet, and acknowledge only God Almighty the Creator of Heaven and Earth, and Jesus Christ his only Son and the Saviour of the World. But what are your Gods,* Isis, Apollo *and* Venus? *What are they but dead Idols, and the Work of Mens Hands? And what is* Maximinus *the Empevour, who worships such dead Gods? What is he but an Idolater and an Infidel? The Gods and their Worshippers are both alike vain and foolish.* Maximinus *is a great and honourable Prince, and yet he falls down before stocks and stones, and debaseth his Power and Dignity to those that are much inferiour to the meaneſt of his Servants, why then doth he tyrannize over and oppress more worthy Souls and Minds than himself? He must needs be a very upright Judge and a good Governor, who takes delight to rend and tear out the bowels of godly Christians with all manner of Torments, and all to inforce them to renounce the true God, and the true Faith: Come on then, and let the Executioner burn, cut and mangle this poor mortal Carcase. 'Tis very easie to break and destroy a weak brittle, perishing Body, but the Mind and Soul you cannot touch with all that you can do.*

The *Prator* or Judge being inraged to hear her thus speak, commanded her to be hailed out by the Hair of the Head, and saith he, *Let her be tormented to the uttermost that she may feel the Anger and Power of our Country Gods, and may know what the Wrath of an Imperial Prince is: But yet Oh thou obstinate and stirdy Girl, I would fain persuade thee if possible to recant this thy Wickedness, and to save thy self from a wretched Death: Consider what Pleasures thou mayest enjoy in the House of thy Honourable Parents: Consider the Lamentations and*

tears of thy miserable Family and Relations, which by thy perverseness will be brought to Ruine: Consider that thou art now in thy Youth, in the very Flower of thine Age, in the way of Honour and Preferment by an Honourable Marriage, agreeable to thy Quality and Estate: Do not the glittering Glories and Delights of the Marriage Bed move thee? Do not the Sorrow and extream Grief of thy reverend and dear Parents encline thee to pity thy self and them, yea who is there almost that doth not lament thy madness and folly? If this will not prevail, yet consider the terrible Death that thou art like to suffer; consider what variety of Torments are prepared for thee: For thou shalt either be beheaded with this Sword, or be torn in pieces by the Teeth of wild Beasts, or else thou shalt be thrown alive into the burning Flames, and there only attended with the lamentable bewailings of thy Friends and Kindred, shalt be consumed to Ashes: Now how easie and small a matter is required of thee to avoid all this Punishment? For if thou wilt but take a little Salt and Incense between thy Fingers, and put it into the Censer, in honour of our Gods, thou shalt be delivered from all further danger and trouble.

When *Eulalia* heard him thus speak, being extreamly moved, she spit in the Tyrant's Face, and presently throws down the Idols to the Ground, and kicks about the Incense prepared for Sacrifice.

Whereupon two Executioners immediately took her, and with all their strength pluck'd her Limbs out of joynt, and then with the Claws of Wild Beasts tore off her Flesh to the Bones, while she all the while, not in the least daunted with their cruel Torments, fell a singing and praising God in this manner: *O Lord I will never forget thy goodness and mercy, what a pleasure is it, O Jesus to remember thy triumphant Victories, who by suffering hast attained to the height of Glory?* Thus with great Constancy and Courage, she continued joyfully and cheerfully to sing Praises to God, even when she was all over stained and embrewed in her own Blood, and cruelly tormented in all parts of her Body. They then proceeded to the last and final Torment, which

was the tearing and rending of her Body with the Iron Grate and Hurdle, and burning her Breasts and Sides with Flaming Torches; but her Hair, which all this while hung down so low that it covered her Modesty, at last took Fire, and she being no longer willing to live, opened her Mouth and swallowed the Flame, upon which she immediately gave up the Ghost, and is now cloathed in white Robes; being one of the Souls under the Altar, that were slain for the word of God, and the Testimony of Jesus: Who cry with a loud Voice, *How long O Lord, Holy and True, dost thou not judge and avenge our Blood on those that dwell on the Earth?*

II. Having had an account of the Christian Zeal and Constancy of the excellent Virgin *Eulalia*; it is no less remarkable to observe the triumphant Death of the blessed *Agnes*; of whom some Writers have made large Discourses, relating many Miracles that were performed by her; which for want of good Authority, we shall wholly let pass; satisfying our selves with what a learned Author mentions concerning her.

Agnes was born in *Rome* of Noble Parentage, and after her Death was honourably Buried in that City: She became a Christian very young, and when the Emperor published his Edicts to compel all Persons to worship the Heathen Idols, she boldly refused to perform the same; being resolved never to deny nor forsake the Faith and Doctrine of our Lord Jesus: Being thereupon apprehended and brought before the Judge, he used all manner of Policy with her; sometimes flattering and persuading her with inticing words, sometimes endeavouring to affright her with all manner of Threats and Terrors; But she remained stedfast and immoveable in the Faith; being in nothing terrified, as knowing in whom she had believed; freely offering to suffer all manner of Torments, yea Death it self for the sake of Christ.

Well, said the Tyrant, *though thou valueſt Pain and Torment ſo little, and counteſt thy Life nothing worth, yet I ſuppoſe thou haſt a great Eſteem for thy Virginity and Chaſtity, therefore I am reſolved, that unleſs thou fall down before the Altar of* Minerva, *and ask her Pardon for thy Pride and Arrogance in contemning and deſpiſing her, thou ſhalt be immediately put into the common Stews and Brothel Houſe.* *Agnes* hereupon vehemently inveighs againſt *Minerva* and her Worſhip alſo; Whereupon the debauched Youths deſired earneſtly of the Judge that they might have *Agnes* as a Prey to their Luſt: Then ſaid *Agnes*, *Jeſus Chriſt is not forgetful of thoſe that be his Servants, but will preſerve their Chaſtity againſt all thoſe that deſign violently to take it from them; he will never leave them deſtitute of his help and aſſiſtance, but is always ready to protect and defend modeſt and chaſt Virgins: And therefore, Oh Tyrant, thou mayſt freely bathe thy Sword in my Blood, but thou ſhalt never defile my Body with filthy Luſt with all that thou canſt do.* She had no ſooner ſpoken theſe words, but the Tyrant commanded her to be tied ſtark naked at the corner of a Street, where Strumpets commonly uſed to haunt: Upon which the greateſt part of the People, being both ſorry and aſhamed of ſo unſeemly a ſight; ſome turning their Heads, and ſome hiding their Faces, went away: But one Young Man among the reſt, with Laſcivious Eyes, and luſtful Thoughts earneſtly beholding her, immediately a Flaſh of Lightning ſtrikes him blind, whereupon he falls to the Ground as dead; his Companions carrying him away, and lamenting over him as a dead Man. But the Holy Virgin for this her miraculous deliverance from ſhame and danger, ſung Praiſes to God, and Jeſus Chriſt: It is reported (ſaith my Author) that ſhe being deſired to pray for the Young Man that was thus ſtruck from Heaven, he was thereby reſtored to his ſight.

But bleſſed *Agnes* having climbed one ſtep toward the Heavenly *Jeruſalem*, muſt preſently climb another; for the mortal hatred of her bloody Enemy increaſing

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by the sight of her deliverance; he furiously cries out to the Executioner to draw his Sword and to do his Office, according to the command of the Emperor, or else he should be undone.

When *Agnes* saw a sturdy Fellow of a fierce Countenance coming toward her with his Sword drawn in his Hand: *I am joyful*, saith she, *that I shall die by the hand of a stout Soldier, and not by some poor, weak, faint-hearted Fellow, and any other Young Man though never so well dress'd, should never be so welcome to me: No this is the Man which I confess I am in Love with; I will make haste to meet him, and will no longer defer my desired Happiness; I will most willingly and joyfully receive his Sword into my Breast, that so being married to Christ my Spouse and Husband, I may leave this dark World, and surmounting the Skie, may come to the Kingdom of Light and Glory: Oh Eternal King and Governour, be pleased to open the Gates of Heaven unto me, receive Oh Christ, my Soul that greatly longeth and desireth to come unto thee.* Thus in the midst of her Prayers and Ejaculations upon her Knees, the Executioner at one Blow cut off her Head, and her Soul ascended to that place of Rest and Happiness, which she so much breathed after.

III. The *Ecclesiastical* History likewise relates the Martyrdom of one *Eugenia* to this effect: *Philippus* being made President of *Alexandria* went thither with his Wife named *Claudia*, his two Sons *Abitus* and *Sergius*, and his Daughter *Eugenia*.

This *Eugenia* was a Young Virgin of extraordinary Beauty, and being carefully brought up by her Parents in Learning and the Knowledge of Sciences, was by occasion of conversing with Christians, converted to the Faith, as also two Eunuchs that were School-Fellows, whose Names were *Prothus* and *Hyacinthus*; these three consulting together were resolved privately to depart out of their Country, either to avoid the Persecution which was then hot against the Christians, or else by the perswasion of *Eugenia* to avoid marrying of

a Husband that was a Pagan, which her Father propoſed to her; and becauſe ſhe might the more freely and ſecurely Travel, and the more boldly reſort to hear the Sermons of *Helenus*, an aged Chriſtian Biſhop, and others, ſhe put on Man's Apparel, and named her ſelf *Eugenius*, and was thereby admitted into the Congregation of the Chriſtians; and after a while being obſerved to be endued with excellent Learning and Piety, ſhe was made chief of the Congregation: Where it is ſaid, ſhe healed many Sickneſſes and Diſeaſes of ſuch as came to her; and among others that ſhe cured, there was a certain Woman called *Melancia*, who after ſhe had received benefit from *Eugenia*, whom ſhe thought to be a Man, fell extreamly in Love with her, ſeeking all Means and Opportunities to make *Eugenia* ſenſible of it, thereby to accompliſh her Luſtful Deſires; who coming daily to viſit her, ſhe took an opportunity to diſcover her Mind, perſuading her to commit Lewdneſs with her; *Eugenia*, on the contrary, uſed many Exhortations to perſuade her to Virtue and Honeſty; declaring to her the Danger and Miſery that attended ſuch Wickedneſs. *Melancia* perſuades, *Eugenia* denies; *Melancia* begs and entreats, *Eugenia* is immoveable: *Melancia* ſeeing ſhe could by no Allurements entice her to her Will, and fearing that if *Eugenia* diſcovered her Folly, ſhe ſhould receive much Shame and Diſhonour thereby, ſhe preſently makes a great Out-cry, declaring to thoſe that came in, that *Eugenia* had a Deſign to have raviſhed her; and thereupon preſented a Complaint to *Philippus* the Preſident, both againſt her, and the reſt of the Chriſtians, accuſing them to be all alike guilty of ſuch Wickedneſs.

The Cauſe being heard, and *Melancia* being ſo well known, and always accounted a modeſt and chaſte Matron, the Crime ſeemed to be very ſuſpicious; and was the more eaſily believed, becauſe it was againſt a Chriſtian, whom the Heathens did falſly and unworthily

thily charge with such Villanies, though they could never prove it against them: Whereupon the Common People were enraged against *Eugenia* and the Christians, insomuch that they were in danger of present Death; for though *Eugenia* used all manner of Arguments and Protestations to clear her Innocency, yet nothing she could alledge did in the least prevail upon them; so that finding it no time to dally any longer, not only for the danger her self, but also her Fellow Christians were in, for whom she was much more concerned, she desired to speak with the Judge alone; where she discovered her self to be his Daughter, and that her two Companions were the Eunuchs, *Protheus* and *Hyacinthus*, her former School-Fellows; giving him an account of the occasion of her departure. Her Father and her two Brethren were exceeding joyful that they had found *Eugenia* again, whom they had so long given over for lost; and no less Joy was among the Christians to see the Truth so clearly discovered, and the Scandal taken away from them; but the Enemies were confounded with shame, especially *Melancio* who is reported to have been immedigtely struck dead with Lightning from Heaven.

Thus *Eugenia* having discovered her self to her Parents, was received by them with all Love and Kindness; and by her pious and religious Conversation among them, together with the Assistance of the Spirit of God, she in a short time won them to embrace the Christian Profession; whereby *Philippus*, her Father by Nature, was by his own Daughter begotten to a New Life, through Grace; and she whom he thought to be lost, was not only found again, but with her also, he who before was lost in the Darkness of Idolatry, found Eternal Life and Salvation, and afterwards constantly suffered Martyrdom for the sake of Jesus Christ.

After the Martyrdom of her Father, it is said that *Eugenia* went to *Rome*, with her two Companions; where, by conversing with *Basilla*, (a Noble Young Virgin)

Virgin) *Eugenia* converted her to the Christian Faith: Whereupon *Basilla* refused to be married to a Pagan-Husband, and was therefore beheaded.

Eugenia was hereupon apprehended, and was condemned to die; upon which a great Stone was tyed about her Neck, and she was thrown into the River *Tyber*; but it is said, the Water bore her up that she was not drowned; she was then put into the Scalding hot Baths, but without any hurt; afterward she was cast into Prison, with command she should be starved, but was yet miraculously preserved; therefore lastly, her Head was cut off with a Sword, and so she quietly slept in the Lord.

IV. Among many other young Persons who freely offered their Lives for the sake of Christ, we read of the extraordinary Constancy of a Young Virgin named *Theodora*, who dwelt at *Antioch*, and for refusing to offer Sacrifice to Heathen Idols, was condemned by the Judge to be sent to the common Stews, to be there prostituted to the Lust of every one; yet by the singular Care and Providence of the Almighty, she was safely delivered from Pollution and Defilement: For there being a great Company of dissolute and debauched Young Men, ready to press into the House where she was; it pleased God to put into the mind of one *Didymus* a Christian, to endeavour to deliver her from this imminent danger; and therefore putting on a Soldier's Habit he made himself to be one of the forwardest, and so got in with the first, and was with her alone: He then told her that he was a Christian, and that if she pleased he had a design to deliver her; which was, That she should put on his Soldiers Habit, and so escape unknown, and he would put on hers, and abide the raging of the Multitude: This was done accordingly, and she escaped unknown: But when these rude Fellows had broke in they found a Man instead of a Woman, and therefore immediately carried him before the Judge; to whom *Didymus* related the Truth of the whole matter, and withal declared

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he was a Christian, whereupon he was immediately put to Death.

Theodora understanding this, and thinking by accusing her self to excuse him, she told the Judge that she was the guilty Person, and that the condemnation ought to fall upon her, and that in Reason and Justice he should be discharged.

But the cruel Judge (more cruel than *Dionysius* the Tyrant, who in a like case spared *Damon* and *Pythias*) never considering their extraordinary Vertue, Piety, and Constancy, who were so willing to dye one for another, inhumanely commanded them to be both executed; whereupon they were first beheaded, and afterward their Bodies were burnt to Ashes.

V. We have likewise a Relation of the Constancy of *Cecilia*, a beautiful young Virgin; who by many Reasons perswaded *Valerianus*, a young Man that designed to marry her, and *Tiburtius* his Brother, to embrace the Christian Religion, which they did with such Zeal and Constancy, that they both suffered Martyrdom for the cause of Christ.

After their Death she was also seized upon by *Almachius* the Governour; and being brought before the Idols, was commanded to offer Incense to them, which she utterly refusing was immediately carried before the Judge to receive Sentence of Death; but the Officers that were appointed to guard her, observing her admirable Beauty, and comely Personage, as also her modest and prudent Behaviour, they endeavoured with many Arguments to perswade her to pity her self, and not by her own Obstinacy to destroy so excellent a Person as she was.

But *Cecilia* replyed to them with such convincing Reasons, and earnest Exhortations, that by the Grace of God, and the Assistance of his Spirit, their Hearts began to be softned; which at length came so far, that they yielded to that Religion which they before did persecute.

Cecilia

Cecilia perceiving this converſion and change in their minds, rejoyced exceedingly thereat; and deſired the Governour ſhe might go to her Houſe to ſettle ſome Affairs before ſhe died, which being granted, ſhe immediately ſends for *Urbanus*, the Biſhop, to confirm theſe new Converts in the Chriſtian Faith; which being done with many forcible Arguments, he Baptized them and many more Chriſtians, both Men and Women, to the number of four hundred, (as the Hiſtorian ſaith) among which was one *Gordianus* a Nobleman.

After this *Cecilia* returned again to the Judge, and continuing conſtant in the Faith, ſhe was commanded to be put into a hot ſcalding Bath; where it is ſaid ſhe continued a Day and a Night without any hurt; upon which the Judge ordered her Head to be cut off in the Bath: And thus died this holy Virgin-Martyr *Cecilia*, whoſe Body *Urbanus* took in the Night, and buried among other Chriſtians, and Martyrs.

VI. In the Eccleſiaſtical Hiſtory we read alſo of an excellent young Woman, called *Julietta*, who came to ſuffer Martyrdom upon this occaſion:

A certain covetous Wretch, who was of a great Authority with the Emperor, either as his Deputy or ſome other great Officer, violently and illegally ſeized upon the Goods, Cattle, Land, and Servants of *Julietta*, contrary to all Equity and Juſtice; whereupon ſhe preſented a grievous Complaint againſt him to the Judge, who appointed a Day to hear and determine the cauſe; where the wronged Woman and injurious Extortioner appeared: The Woman lamentably complains of the Injuſtice he had done her, where ſhe ſo clearly and fully made appear her Right and Intereſt, and the Wrong which this rich Miſer was guilty of, that the Judge was ready to give the cauſe againſt him.

But this wicked and blood-thirſty Wretch, who valued the Life of no Perſon ſo much as his Money,

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presently urged that her Action and Suit was of no force nor value, because she was an Out-law, and did not worship the Emperor's Gods, but was a Christian, and therefore ought not to have the Benefit of the Law.

This Allegation and Defence of his was allowed as just and reasonable, upon which Incense and Fire was immediately prepared, to try whether she would worship the Gods or not, which if she refused to do, she was told she must never expect Law, Protection, nor Life from the Emperor.

When this blessed Servant of Christ heard this, she said, Then farewel Life, and welcome Death, farewel Riches, and welcome Poverty: All that I have, were it a Thousand times more than it is, would I rather lose, than utter one blasphemous word against God my Creator: I render unto thee most humble and hearty Thanks, Oh thou my God! that thou hast been pleased to bestow this Grace upon me, That I can contemn and despise this vain and transitory World, and that I do esteem the Faith and Profession of my Blessed Saviour Jesus Christ above all Earthly Treasures whatsoever.

After this, If any Question was ask'd her about her Religion, she answered them all with this: *I am a Christian, and a Servant of Christ.* Then her Friends and Acquaintance came about her, persuading her to change her Mind; but she vehemently and zealously denied it, with the greatest detestation of their wicked Superstition, and Idolatry imaginable; whereupon the Judge immediately passeth Sentence upon her, to lose all her Lands and Goods, that were now in question; and then condemned her to be burnt to Death as a Christian.

The joyful Martyr receives her Sentence with all the delight and comfort possible; as counting it the greatest Happiness that could befal her; and then addresseth her self to the Flames with that exceeding Chearfulness in Countenance, Gesture, and Words, as

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did sufficiently express the joy of her Heart, and fully declare the singular Constancy of her Soul and Mind. As she was just going to the Fire, she spake with great earnestness to the Women that were Spectators, in this manner:

"Strive, oh ye my Sisters, with all care and pains "to attain to true Piety and Godliness; and do not "any longer accuse the weakness and frailty of Wo"mens Nature: Why? Are we not created of the "same matter as Men are? Are we not made in the "Image and Similitude of God as well as they? For "we are not created of Flesh only to shew our weak"ness and Infirmity, but we are made Bone of his "Bone, to shew that we must be strong in the True "and Living God, forsaking all false Gods, and false "Worship: That we must be constant in the Faith, "renouncing all Infidelity and Unbelief: That we "must be patient in Adversity and Afflictions, deny"ing our selves all worldly ease and contentment, for "the cause of Christ: Therefore, my dear Sisters, "forsake and abandon your former course of Life, "which you have led in Darkness and Ignorance, and "now embrace the true Christian Profession, and be "now enamoured with my Christ, my God, my Re"deemer and Comforter, who is the True Light of "the World, and is altogether lovely: Persuade your "selves or rather, let the Spirit of the living God "persuade you to believe, that there is a World to "come, wherein the Worshippers of dumb Ido's and "Devils shall be tormented in Flames for ever and "ever; but the Servants of the most high God, shall "be crowned with eternal Joy and Happiness, World "without end.

Having said thus, she chearfully embraced the burning Flames, and so quietly slept in the Lord.

There were besides these several other excellent young Persons; both Men, Women, and Virgins, who joyfully

joyfully suffered Martyrdom for the sake of Jesus: As *Barbara* a Noble Young Woman of *Bithynia*; who after a long and miserable Imprisonment and sharp Torments, by having burning Torches put to her Sides, and several other Cruelties, was at last beheaded.

Faustа a Virgin, who converted *Eustasius* a great Officer in the Emperor's Palace, and *Maximus*, the President, to the Christian Faith; wherein they continued so stedfast, that they both suffered Martyrdom for the same; she her self also suffered under the Emperor *Maximus*.

Juliana, a Virgin of excellent Beauty, after divers Tortures inflicted upon her, at last suffered Martyrdom in *Nicodemia*, under the same Emperor.

Anastasia, a Virgin of *Thessalonica*, and *Justina*, who suffered with *Cyprianus*, Bishop of *Antioch*; also *Tecla* and *Agatha*, all Holy Virgins and Martyrs, with several young Men, who endured patiently, as knowing in whom they had believed, not accepting deliverance, that they might obtain a better Resurrection. *Book of Martyrs*, 1. Vol.

And it is wonderful to observe, what a Multitude of Innocent Christians, in those Primitive times of Christianity, were murthered and destroyed, by all manner of Deaths and Torments, of both Sexes, and of all Ages and Qualities; and what Zeal and Forwardness there was in young Persons, that they did even breath and long to become Martyrs for the Name of Christ; although those wicked and cruel Tyrants, the Heathen *Roman* Emperors, used all the Tortures, and Cruelties that Hell could invent to deter and affright them from their Holy Profession: For some were slain with the Sword, some burnt in the Fire, some scourged to Death with Whips, others piereed through with Forks, some crucified, others drowned in the Sea; some were flead alive, others had their Tongues and Eyes pluck'd out; some were stoned

to

to Death, others ſtarved with Cold and Hunger; ſome boiled in Oyl, others broil'd on Gridirons; with abundance more, too many to recite. But though their Torments and Puniſhments were of divers kinds, yet the Faith and Conſtancy of the Bleſſed Martyrs were firm and immoveable, through the Power of the Spirit of the Lord aſſiſting them; inſomuch that Saint *Jerome* ſays, *There was not one day in the whole Year, whereunto the number of Five Thouſand Martyrs might not be aſcribed, but only the firſt day of* January.

Remarks

The Coronation of King Edward the sixt

Papery banished True Religion Restor'd

The D. of Somerset L. Protector Beheaded

REMARKS upon the LIFE of That Excellent Young Prince EDWARD The SIXTH.

KIng *Edward* the Sixth was Son of King *Henry* the Eighth, and Queen *Jane Seymour*, who was delivered of him and her own Life together at *Hampton-Court*, *October* 12. 1537. Her Body being opened for his birth, of which she died four Days after.

In his tender Years, he with his Sister the Lady *Elizabeth*, were committed to the Tuition of Doctor *Cox* and Sir *John Cheek*, wherein he profited to Admiration, having in a short time attained to speak most usual Languages, as *Greek*, *Latin*, *French*, *Italian*, *Spanish*, and *Dutch*, and also to the Knowledge of many other Sciences, that he seemed rather to be born than brought up to them, nor was he ignorant in *Logick*, *Natural Philosophy* or *Musick*; and as he wanted not happiness of Wit, dexterity of Nature, nor good Instructions, neither was he himself wanting in Diligence to receive their Instructions; for in the midst of his Youthful Recreations, he would always be sure to observe his Hours for his Study, where he was serious and intent during that time, and would then return to his pastime again. In this method he profited so well, that Bishop *Cranmer* observing his forwardness and readiness in the *Greek* and *Latin* Tongues, by translating one from the other, as also in declaiming with his School-fellows, *Extempore*, and without study, would weep for joy; declaring to Doctor *Cox* his School-master, *That he could never have thought that to have been in him if he had not seen it himself.* When he was not above seven years of Age, he wrote two Letters to his God-father, Arch-Bishop *Cranmer* in *Latin*, which are thus in *English*.

May

MOst Reverend Father, and my most dear God-father I wish you all Health and Happiness: Having been a great while from you, I should be very glad to hear of your good health; however my Prayers are continually for you that you may live long, and may go on to promote the Gospel of God. Farewel.

Your Son in Christ.

EDWARD *Prince.*

Another Letter of Prince *Edward* to Arch-bishop *Cranmer*, written in Latin; which is thus Englished:

Most Reverend God-father,

ALthough I am but a Child, yet I am not altogether insensible or unmindful of your great Love and Kindness toward me, and of your daily care for promoting my Good and Benefit: Your kind and loving Letters came not to my Hands, till the Eve of St. Peter; *and the reason I did not answer them all this while, was not because I forgot or neglected them, but that I might have the daily happiness of meditating upon them; and might so imprint them in my mind and memory, that I might afterward answer them with all the Power and Skill I have: I do therefore joyfully observe and honour that tender and fatherly Affection which you do therein express toward me; and do beseech God that you may live many years, and that you would still continue as my godly Father to instruct me with your wholesome and godly Counsel and Advice; for I desire to embrace Religion and Godliness above all other things: for St.* Paul *saith,* That Godliness is profitable for all things. *I wish your Fatherhood many years of Health and Happiness. Your well affected Son.*

EDWARD *Prince.*

By this may appear the excellent Spirit of this Prince even while he was a Child: Now after the Decease of his Father, King *Edward* succeeded to the Crown, being of the Age of nine Years; and because he was Young, his Father in his Will committed him to the Care of sixteen Governours; and among them especially to *Edward Seymour* Duke of *Somerset*, and Lord Protector of him and the Kingdom: A Man who deserved that Honour, not only for his Nobility, but Vertues

tues being a zealous Promoter of the Gospel, and who industriously endeavoured the abolishing of those six bloody Articles, which in King *Henry*'s time had destroyed so many faithful Servants of God.

When this Vertuous and Godly Young Prince, was now peaceably established in the Kingdom; having a Grave, Wise and Zealous Council about him, he then most earnestly desired the advancement of the True Worship and Service of God, and the planting of the True Religion; and also the utter suppression and rooting out of all Idolatry, Superstition and Prophanenes, and other Abuses, out of his Dominions: Herein following the Example of that good Young King *Josias*; wherein there may be made some Comparison: For as *Josias* began his Reign at Eight years old, *Edward* began his at Nine; and as zealous *Josias* pluck'd down the Altars, and cut down the Groves, and destroyed all Monuments of Idolatry in the Temple; so this Evangelical *Josias*, King *Edward*, purged the Church of God, the True Temple of the Lord, of all those Corruptions and Deformities of Popish Idolatry which had crept into it, and had continued for a long time therein: *Josias* restored the true Worship and Service of God in *Jerusalem*, and destroyed the Idolatrous Priests: King *Edward* like wise, having abolished the Idolatrous Mass, brought back again the True Religion; and though he did not destroy, yet he silenced the Idolatrous Priests: *Josias* restored the Book of the Law of God, which had been much neglected and thrown by: King *Edward* restored the Scriptures and the Word of God in the English Tongue, with many other Godly Books, which were severely prohibited to be read under great Penalties in former times.

But to proceed in the History of this Christian *Josias*: There is nothing so much to be desired by a Prince as to enjoy the Love and good Will of his Subjects. Now such was the great esteem of the *English* Nation for this Prince, that there was never King more

highly magnified nor more dearly and tenderly beloved than he; neither had he ſets affection and kindneſs toward his Subjects; for being of a mild and patient diſpoſition, and much inclined to clemency, he was very favourable in taking away the Life of any of his Peoples; as appeared in a Diſpute he had with Mr. *Cheek*, his School Maſter, againſt putting Hereticks to Death: And therefore when one *Joan Butcher* was condemned to ſuffer for ſome notorious Blaſphemies and Hereſies, his whole Council could not perſwade him to ſign the Order for her Execution, but were fain to get Biſhop *Cranmer* to incline him to it; who uſing many Arguments to induce him, *What*, ſaith the King, *would you have me ſend her quick to the Devil in her Error?* But when the Biſhop perſwaded him of the neceſſity of it: *Well*, ſays he, *I will lay all the Blame of it upon you before God Almighty.*

This excellent Prince was very quick and ready witty upon the ſudden; as may appear among many others upon this occaſion.

Being at *Greenwich* upon St. *George*'s day, and coming from the Sermon with all the Nobility in great State, in honour of the Day: *My Lords*, ſaith the King, *I pray, what St. is this St. George, that we ſo much honour him here this Day?* At which Queſtion when the Lords were amazed, not knowing what to anſwer: The Lord Treaſurer ſaid, *If it pleaſe your Majeſty, I did never in any Hiſtory read of St.* George, *but only in* Legenda Aurea; *Where it is thus ſet down: That St.* George *out with his Sword and run the Dragon through with his Spear:* At which Words the King fell into a great Laughter, but at length recovering himſelf, replied: *But I pray you my Lord, what did he with his Sword the while! Nay, that I cannot tell your Majeſty*, ſaid he.

He was alſo very Wiſe and Grave, and would many times in Matters debated before him in Council, add many other reaſons of his own, ſo much to the purpoſe and which none of them ever thought of, that it was admirable and almoſt incredible to believe, that one of his Age could attain to.

His

His Memory was ſo quick, that he could repeat the Names of all the Ports, Havens and Creeks, not only in his own Kingdom, but alſo in *Scotland* and *France*; what coming in there was, and how the Tide ſerved in every Haven; and with what Wind, and what Burthen they could go in: He could remember alſo the Names of all Juſtices, Magiſtrates and Gentlemen, that bare any Office within the Realm; as alſo their Religion, manner of Houſe keeping and Converſation: There were few Sermons at Court but he was at them, and it was very ſeldom but he took Notes of the Sermons with his own Hand.

But above all, he was extraordinary zealous and ſtudious for the propagation of the Goſpel, and the reforming and eſtabliſhing the true Religion; and an earneſt Enemy to all Superſtition, as is very remarkable in this Example.

In the beginning of his Reign, *Charles* the Firſt, Emperor of *Germany*, and King of *Spain*, requeſted of King *Edward* and his Council, That he would permit the Lady *Mary* (who was afterward Queen *Mary*) to have Maſs ſaid in her Houſe, without any danger from the Law: And the Council ſitting upon matters of State, this was brought before them; and being debated, they ſent Biſhop *Cranmer* and Biſhop *Ridley* to the King, to intreat his Majeſty upon ſome politick Conſiderations to grant the ſame; who coming to the King, gave him many reaſons mixt with perſuaſions, that he would pleaſe to ſuffer it: when the King had heard all they could ſay, he gave them ſuch Sound, Grave and full Anſwers, back'd with Scripture, that they were forced to confeſs that his Majeſty was in the right; yet they proceeded to alledge the Danger that might happen to him by diſobliging the Emperor, and what troubles might be occaſioned thereby: But the King bid them be ſatisfied, and told them, *That he was reſolved rather to loſe his Life and all he had, than to grant and agree to that which he knew certainly to be againſt the Truth.* Yet the Biſhops ſtill urged him farther, and ſeemed as if

they would not be denied: Whereupon this good Prince being no longer able to bear their Importunity, burst into Tears, weeping extreamly, which the Bishops seeing, and observing his Holy Zeal and Constancy for the True Religion, they wept as fast as he; and so taking their leaves of him departed: As they went away, Archbishop *Cranmer* took Mr. *Cheek* his School-master by the hand and said, *Ah Mr.* Cheek, *you may be glad all the days of your Life that you have such a Scholar; for he hath more Divinity in his little Finger, than all we have in our whole Bodies.*

He also caused all Images to be demolished, and as Idolatrous, to be taken out of all Churches within his Dominions: The Learned Men of his time he encouraged, and commanded them to expound the Scriptures; and caused the Lord's Supper to be administred in both kinds to the People: He abolished the Mass, and commanded the Service to be read in the English Tongue.

But this Reformation being disliked by the Romish Party, there were several Rebellions raised against the King: Among others there was a dangerous Insurrection in the West-Country, and several Articles were sent to the King by the Rebels; to which he returned a full and large Answer; in which among many other zealous Expressions, you have these, in answer to one of their Articles, wherein they desire that the six bloody Articles might be again in force: says he.

Ye require to have the Statute of the six Articles reviv'd; Do you know what you ask? Do you understand what Safety and ease you enjoy without them? They were Laws indeed that were made, but they were as soon repented of; for they were too bloody to be endured by our People, and yet it may be at first there was some necessity for them: Oh poor ignorant Subjects! How are you ensnared and deceived by subtile Traytors? We out of pity took them away, because they were bloody, and you out of ignorance desire them again: You know full well that they made us to be Cruel and Severe, and gave us cause to draw our Sword very often; for they were like a Whetstone to

our

our Sword; and for your Sakes only we left off to use them; and since our Mercy inclineth us to write our Laws in Milk and Equity; how come you to be so blinded as to desire they should be writ in Blood.

And a little further, *Assure your selves and be confident, that we make account of nothing under Heaven so much as this to have our Laws obeyed; and this Cause of God which we have undertaken to be throughly maintain'd; from which we will never remove a hairs breadth, nor give place to any Creature living, much less to any Subject; but therein will we venture our own Royal Person, our Crown, Treasure, Realm, and all our Estate, whereof we assure you of our high honour.*

But the Rebels grew still more outragious, coming before the City of *Exeter*, and demanding Entrance; which being refused, they endeavoured to take it by storm, and by firing the Gates, and mining, though all in vain; yet they lay so long before it, that the Citizens within suffered great want of Victuals; making Bread of the Coursest Bran, and feeding upon Horse-flesh. In this their extremity, an aged Citizen bringing forth all his Provisions to the People, told them, *That as he communicated to them his Store, so he would partake with them in their Wants; and that he would feed upon one Arm and fight with the other, before he would consent to put the City into the Hands of the Seditious:* But the Lord *Grey* coming with some of the King's Forces, utterly routed and dispersed them.

After this, there was another Rebellion in *York shire*, and presently after the *French* King made War upon the King; there was also War with *Scotland*; but the mighty Arm of the Lord fought for King *Edward*, and defended him from all Attempts at Home and Abroad.

And now Religion began to flourish in the Realm; but the Devil envying the progress of the Gospel, sought to hinder it, by stirring up Strife and Contention among the Nobility.

The King had three Uncles by the Mothers side, *Edward*, *Thomas*, and *Henry Seymour*; *Edw.* was L. Pro-

tector, and *Thomas* High Admiral of *England*: These two Brothers while they continued together in Love and Unity, were like a Sheaf of Arrows, not eafily broken asunder; but being once divided and disunited, give Opportunity to their Enemies to destroy them both, with a great deal of Ease.

The two great Dukes, *Dudley* D. of *Northumberland*, and *Grey* D. of *Suffolk* being envious that his Majesty's two Uncles should bare such great sway in the Kingdom, by which their Honour seemed to be eclipsed; they used all means to break this united strength of Brotherly Love; and thinking they should not be able to effect it by their Servants, resolved to do it by their Wives, that so their Destruction might proceed out of their own Bosoms; which at last they too successfully brought to pass.

Sir *Tho. Seymour* L. High Admiral, and the Younger Brother, had married Q. *Katherine Par*, the Widow of K. *Hen.* 8. whose hap only it was, of all the rest, to survive her Husband; This Lady contended with her Sister-in-Law, the Wife of the L. Protector, for Precedency of Place, they were both privately encouraged, and both of very high Spirits; so that neither would give way to the other: The one claimed it as she had once been Queen, the other challenged it as she was present Wife to the Lord Protector. The two Brothers were incensed against each other upon the Women's account: *Dudley* Duke of *Northumberland*, encouraged one Party, and *Grey* the other; and thus this Knot of Brotherly Love is broken, and thereupon dissolved: *Northumberland* and *Suffolk* take this advantage; so that a while after, Sir *Tho. Seymour*, L. High Admiral, was accused of High Treason; being charged to have designed to destroy the Young King, and to usurp the Crown to himself; for which, by consent of his Brother, he was condemned in Parliament, and was beheaded upon *Tower-hill*, *March* 20. 1549, his Brother the Protector signing the Warrant for his Execution with his own Hand.

One

One of the Brothers being thus removed, there was now less Difficulty to take away the other; and in a short time afterward the Protector was committed to the Tower, by the Lords of the Council; and many Articles especially about misgovernment in the State, were commenced against him, but the Year after, upon his Submission to the Lords, and Intercession made for him by the King, he was released. Yet this was but as lightning before death, for great and powerful Enemies still prosecute their malice against him; so that he being again questioned, when he had cleared himself of all Articles of Treason, he was at his Trial at *Guild-Hall* convicted of Felony, and on *January* 22. 1552. he was brought to the Scaffold upon *Tower-Hill*, where being nothing at all discouraged, but looking very cheerfully both upon the Ax and Block, after a few short Ejaculations to himself, he spake thus to the People.

Dearly beloved Friends, I am brought hither to die, tho' I never offended against the King either in word or deed; and have been as true and faithful to this Kingdom as any Man hath been: But since by the Law I am condemned to die, I do acknowledge that my self as well as others ought to be subject thereunto; and therefore to testifie my obedience to the Law, I willingly offer my self to suffer death at this time, with most hearty thanks to God for this time of repentance, who might by a sudden Death have taken away my Life, that I could neither have acknowledged him nor my self.

Moreover, Dearly beloved Friends, there is yet somewhat that I must put you in mind of, as touching Christian Religion, which as long as I was in Authority, I always diligently furthered and encouraged to my Power; neither do I repent of what I did, but rejoyce therein, since now the state of Christian Religion cometh most near to the Form and Order of the Primitive Church; which I esteem as a great Benefit and Blessing bestowed by God, both upon me and you: most heartily exhorting you all, that this Gospel which is most clearly discovered to you, you will with all Thankfulness receive, accept and embrace, and shew forth the same in your Lives and Conversations; which if you do not, without doubt greater Mischief and Calamity will follow.

When he had ſpoken thus, there was ſuddenly a great Noiſe heard, whereupon the multitude were in much Fear, though none of them could underſtand the cauſe thereof. Whilſt they remained in this amazement, the People obſerved one Sir *Anthony Brown* coming, whereupon they thought there was a Pardon; and throwing up their Caps, with great Joy cried, *Pardon, Pardon is come; God ſave the King.* Whereby the Duke might perceive the Love of the People toward him, though none of them could help him.

The Duke in the mean time ſtood ſtill in the ſame Place, and with a grave Countenance beckon'd with his Hand to the People to be quiet, and then went on.

Dearly Beloved Friends, There is no ſuch matter in hand as you vainly hope and believe, it ſeemeth good otherwiſe to Almighty God, whoſe Pleaſure 'tis meet and neceſſary that we be obedient unto; therefore I pray you all be quiet and contented with my Death, which I am moſt willing to ſuffer; and now let us join in Prayer to the Lord for the Preſervation of the King's Majeſty, unto whom hitherto I have ſhewed my ſelf a moſt faithful and true Subject; I have always been very diligent about his Majeſty in his Affairs at Home and Abroad; and no leſs diligent in ſeeking the Benefit of the whole Realm. At which words the People cried out and ſaid, *It was moſt true:* Then the Duke proceeded thus, *Unto his Majeſty I wiſh continual Health, with all Felicity and all proſperous Succeſs.* Whereunto the People anſwered, *Amen, Amen: Moreover I do wiſh unto all Counſellors the Grace and Favour of God whereby they may rule all things with uprightneſs and juſtice; unto whom I exhort you all in the Lord to be obedient, as you are bound in Duty, under Pain of Condemnation, and alſo moſt profitable for Preſervation of his Majeſty; and wherein I have had Affairs with divers Men, and it is hard to pleaſe every Man therefore if there be any that hath been offended and injur'd by me, I humbly ask him Forgiveneſs, and God alſo, whom through my Life I have grievouſly offended; and whoſoever has wronged me, I do with my whole Heart forgive them.*

And

And now my dearly beloved in the Lord, I once again desire that you would be quiet and not disturb me; for though the Spirit be ready and willing, yet the Flesh is frail and wavering; and if you be peaceable, I shall die much more quietly. Moreover, I desire you all to bear witness that I die here in the Faith of Jesus Christ, desiring the Assistance of your Prayers, that I may persevere constant in the same to my Lives end.

Then taking his leave of the Lieutenant of the *Tower*, and the rest of those upon the Scaffold, shaking them all by the hand, and giving Money to the Executioner, he lift up his eyes to Heaven, and covering them with his own Handkerchief, he laid himself down on the Block, saying, *Lord Jesus save me.* And as he was the third time pronouncing the Name of Jesus, the Executioner cut off his Head, and in a moment he was bereft of his Life, sleeping in the Lord, being taken away from all the perils of this Life, and resting in Peace with that God, in the advancement of whose Gospel and Truth, he was always a forward Instrument, and therefore no doubt hath received the reward of his Labours.

He was full of Humanity and Meekness, always very ready to give Ear to the Petitions and Complaints of the poor, and no less careful of the good of the Common-wealth; he was altogether free from Deceit and Ambition; not given to revenge any Injury done against him, and had always a great Love and Zeal for the Gospel.

The Lord Protector being thus brought to his end by the malice and subtilty of these two great Dukes, the King at first seemed not much concerned at it, and the Lords devised all manner of sports and exercises to divert his Mind and drive away melancholy Thoughts; yet upon speech of him afterwards he would often sigh and let fall Tears: Sometimes he thought he had done nothing deserved Death, or if he had, that it was very small, and proceeded rather from his Wife than himself; *And where then,* said he, *was the good nature of a Nephew? Where was the Clemency of a Prince? Ah! How*

unfortunate have I been to those of my own Blood: My Mother I slew at my very Birth, and since have made away two of her Brothers; and haply to make way for the designs of others against my self. Alas! how falsly have I been abused? How weakly carried? How little was I Master over my own Judgment?

These two neareſt Kinſmen to the King, who were the Supports and Props of his Minority, and the hinges on which the whole State turned, being thus cut off, it was the common fear, and general Preſage of the whole Kingdom, that the two Uncles being dead, the King would not live long after, and ſo accordingly it happened; for all ſuch Gentlemen and Officers as the Protector had preferred to the Kings Service, were ſuddenly removed; and all ſuch as were Favourites to the two Dukes, only ſuffered to come near his Perſon.

Soon after the King complained of continual Infirmity of Body, about which time ſeveral Prodigies were ſeen: In *Oxfordſhire* a Child was born that had two Bodies from the Navel upward, which lived Eighteen Days, and then both died: At *Quinborough* three great Dolphins were taken, and preſently after ſix more at *Blackwall*, and a while after three other Fiſhes, called *Whirlpools*, were taken at *Graveſend*.

In *January*, being the beginning of the 7th Year of his Reign, the King's Sickneſs encreaſed upon him, attended with a ſtrong Cough; and notwithſtanding all the means uſed, it increaſed very dangerouſly, accompanied with great faintneſs; which ſhewed that his Vitals were ſtrongly aſſaulted, and cauſed a Report that it proceeded from a ſlow working Poiſon. His Sickneſs was much lamented, not only by his own People but Strangers; his Courteſie and Wiſdom having procured him much Love every where.

In the time of his Sickneſs Biſhop *Ridley* preaching before him, in his Sermon, took occaſion to recommend Charity, which as it is a Duty in all Men, ſo more eſpecially in thoſe that were in High Places; as well in reſpect of their Ability, as for giving Example to o-

then

thers. After Dinner the K. sent for the *Bp.* and gave him many thanks for his Sermon, repeating the principal Heads of it; adding, *I took my self to be chiefly touched by your Speech, for as in the Kingdom I am next under God, so must I approach most nearly to him in Goodness and Mercy: For as our Miseries stand most in need of help from him, so are we the greatest debtors; and therefore as you have given me this general Exhortation, so direct me I entreat you, by what particular Act I may best discharge my Duty.* The *Bp.* partly astonisht, and partly overjoy'd with these Speeches, was silent a while. At last breaking forth into tears & words at once, told the K. *That as he little expected such a question, so he was not at present furnished with an answer; but withal that he conceived the Citizens of* London *had best experience, as being overburthen'd with multitudes of poor of their own, and from all parts of the Kingdom; and therefore if his Majesty pleased to afford his Letters to that effect, he would confer with them, and in short time return their Answer.*

The K. immediately caused the Letters to be written, which he signed and sealed before the *Bp.* desiring him to be the Messenger of it; who carried it to the Lord Mayor: He calling several Aldermen, and 24 of the Commoners to join with him, they ranked the poor into 3 sorts. 1. Such as were poor by impotency of Nature, as Orphans, decrepit Persons, Idiots and Cripples. 2. Others by Faculty, as wounded Soldiers, diseased and sick Persons, *&c.* 3. Such as were poor by Idleness, Unthriftiness, *&c.* The first to be educated and maintain'd, the second to be cured and reliev'd, the third to be corrected and reduced to good Order; which being presented to the K. he gave to the City for Education and Maintenance of the first, the *Grey Friars* Church near *Newgate*, now called *Christ's Church*, with all the revenue belonging to it: To the 2d St. *Bartholomew's* near *Smithfield*: For the 3d his House at *Bridewel*, and for encrease of maintenance to these, besides the Hospital of St. *Thomas* in *Southwark*, he gave 50 Marks yearly out of the Rents of the Hospital of S. *J. Baptist*, or the *Savoy*, with all the bedding & furniture belonging to that place. And the Charter

Charter of this Gift being presented to him with a Blank for Lands in *Mortmain*, he presently filled it up with 4000 Marks a Year; which having done, with reverend Gesture and Speech he thanked God for prolonging his Life to finish that business.

The King's Sickness encreased upon him daily, and the D. of *Northumberland*'s diligence was very great about him: His Physicians found the Disease to affect the Lungs, which with all their Art they could not remove, and therefore it was much suspected he was poisoned; which the People hearing of were extreamly grieved; lamenting and complaining, that for this cause his two Uncles were destroyed, and all his faithful Servants discharged and disgraced, that others who were ready for any mischief, might be put in their Places.

At this time there was a Match concluded between the L. *Guilford Dudley*, Son to the D. of *Northumberland*, and the Lady *Jane*, eldest Daughter to the D. of *Suffolk*, by *Frances* Daughter to *Mary*, 2d Sister to K. *Hen.* 8. and though the Title of the Lady *Jane* to the Crown was excluded by the Lady *Mary* and *Eliz.* who were the Issue of the Lady *Margaret*, eldest Sister to K. *Henry* 8. yet the D. of *Northumberland*, blinded with Pride and Ambition, procured the K. by his Letters Patents under the Broad Seal, to appoint the Lady *Jane* to succeed him, which was afterwards confirmed by the Nobility and the chief Lawyers of the Kingdom; and this the King did more easily assent to, both for his great Desire to have the Protestant Religion confirmed, and likewise for the entire Love which he bore to his Cousin *Jane*, a Woman of most incomparable Perfections, not only in Religion, but in her Knowledge of the Liberal Arts and Skill in Languages, wherein she excelled most of her Sex.

Thus the D. of *Northumberland* having as he thought secured all, there remained nothing now but the Death of the K. which approached apace; for now he breathed with difficulty, his Legs swell'd, his Pulse fail'd, his Skin changed colour, and many other horrid Symptoms

toms appeared; which happened after ſomething that was given him by a Woman by the Duke's Order, contrary to the Advice of the King's Phyſicians, who upon examination found her to be extream ignorant: Being in this ſad Condition his Phyſicians were again called for, who ſeeing how ill he was departed with a ſad ſilence: telling their Friends afterwards that they were only called for faſhion ſake, but that neither their Advice nor Remedies were uſed; and that the King had been ill dealt with more than once.

About three hours before the Death of this vertuous and excellent Prince, having his Eyes cloſed, and thinking none near him, he prayed thus to himſelf:

Lord God deliver me out of this miſerable and wretched Life, and take me among thy choſen; howbeit not my Will but thy Will be done: Lord I commit my Spirit to thee. Oh Lord thou knoweſt how happy it were for me to be with thee, yet for thy Choſen's ſake ſend me Life and Health, that I may truly ſerve thee. O my Lord God, bleſs thy People, and ſave thine Inheritance: O Lord God, ſave thy choſen People of England. *O my Lord God, defend this Realm from Papiſtry, and maintain thy true Religion; that I and my People may praiſe thy holy Name; for thy Son Jeſus Chriſt his ſake.*

Then turning his Face, and ſeeing ſome by him, he ſaid, *Are ye ſo nigh? I thought you had been farther off.* Then Dr. *Owen* ſaid, *We heard you ſpeak to your ſelf, but what you ſaid we know not.* He ſmiling, as uſually he did, ſaid, *I was praying to God.*

Thus he continued, patiently enduring all his Pains, and often praying: His laſt words were, *I am faint, Lord have mercy upon me, and take my Spirit.*

And thus he yielded up his bleſſed Spirit to God in the ſeventh year of his Reign, and the ſeventeenth of his Age, *July* 6. 1553. of whom Mr. *Bradford* ſaith, *That he was one of the holieſt and moſt godly Men in* England, *of whom we may ſooner ſpeak too little than too much.*

Upon

Upon the Virtuous and moſt Religious Prince, King *EDWARD* the Sixth.

TO thee, bleſt King, it was a gain to die,
Whoſe Death was crown'd with Immortality.
Nor doth he err, whoever takes thee for
EDWARD the Saint and Second Confeſſor.
Thou that in pious Paths ſo even haſt trod,
Art *Enoch* like tranſlated to thy God.
Who, as thy Death doth evidently ſhow,
Lov'd thee too well to leave thee long below.
Whoſe very Act the Univerſe convinces,
Thou art a Pattern to ſucceeding Princes.
When thou of *Popery* didſt the Nation purge,
Thy Scepter turn'd into thy Saviour's Scourge.

Another upon the moſt Religious and excellent Prince King EDWARD *the Sixth.*

1.

I Seem'd in Wiſdom aged in my Youth,
A Princely Pattern, I reform'd the Time,
With Chriſtian Courage, I maintain'd God's Truth,
And Chriſtian Faith gainſt Antichriſtian Crime.

2.

My Father did begin it in his prime,
Both *Baal* and *Belial* from this Kingdom drove;
And I did ſtill endeavour all my time
By all means to advance God's Truth and Love.

3.

From Vertue unto Vertue ſtill I ſtrove,
I lived both belov'd of God and Men;
My Soul unto her Maker ſoar'd above,
My Earthly part return'd to Earth again.
Thus Death my fair Proceedings did prevent,
And Peers and People did my Loſs lament.

Remarks

The Lady Jane Beheaded in the Tow[er]

Remarks on the Life and Death

Of the LADY

JANE GREY.

During the Languishing Sickness of King *Edward* the Sixth, a Marriage was contracted between the Lord *Guilford Dudley*, eldest Son to the Duke of *Northumberland*, and the Lady *Jane*, the Daughter of the Duke of *Suffolk*, whose Mother being then alive, was Daughter to *Mary*, King *Henry* the Eighth's second Sister, who was first married to the *French* King, and afterward to *Charles* Duke of *Suffolk*.

This Marriage being finish'd, and the King growing every day more sick than other, so that he seemed past Recovery, the Duke of *Northumberland* being ambitious to advance his Family, perswaded the King in his weakness, that the Church and the true Religion would be in great danger if he did not chuse a pious Successor; that it was the part of a good and religious Prince to set aside all other respects, where the Glory of God and the Good of the Subjects were concerned; that the Duke of *Suffolk* had three Daughters near in Blood to him, from whom the Violation of Religion, or the danger of a Foreign Yoke was not to be feared; being religiously educated, and having with their Milk suck'd in the Spiritual Food of the true Doctrine and Religion; and were also married to Husbands that were as zealous for the Truth as themselves; he desired therefore that the Crown might be left to the Lady *Jane*, the eldest Daughter, with a *proviso* that she would maintain the now established Religion; her self, and her Husband being sworn thereunto. These Reasons so prevailed with this sick godly King, that by his last Will he excluded both his Sisters, and left the Crown to the Lady *Jane*.

To-

To this Will, by the Power and Fear of the Duke of *Northumberland*, all the King's Council, the Lord Mayor and Aldermen of *London*, with almoſt all the Judges and Lawyers of this Realm, except only Juſtice *Hales* of *Kent*, a Man favouring the true Religion, and alſo an upright Judge, as any hath been known in this Kingdom.

A while after this, good King *Edward* died, and the Lady *Jane* was perſuaded to take the Crown upon her; It was told her by the Duke of *Northumberland*, her Father-in-Law, *That the King was dead, and that he had declared her for his next Succeſſor to the Crown Imperial; and that this Declaration was approved by all the Lords of the Council, moſt of the Peers, and all the Judges of the Land; which they had teſtified by the Subſcription of their Names: and all this ratified and confirmed by Letters Patents under the Great Seal of England: And that the Lord Mayor and Aldermen of London and ſome of the Principal Citizens had been ſpoke withal by whom they were aſſured of the fidelity of the reſt of the City. That there was nothing wanting, but her grateful acceptance of that high Dignity which God Almighty the Sovereign Diſpoſer of all Crowns and Scepters, never ſufficiently to be thanked by her for ſo great a Mercy, had advanced her to; and that therefore ſhe ſhould chearfully take upon her the Name, Title, and Eſtate of Queen of* England, France *and* Ireland, *with all the Royalties and Preheminencies to the ſame belonging; receiving at their Hands the firſt Fruits of their humble Duty now tendred by them on their Knees, which ſhortly was to be paid to her by the reſt of the Kingdom.*

This Speech being ended, the poor Lady found her ſelf in great perplexity; not knowing whether ſhe ſhould more lament the Death of the King, or her Adoption to the Kingdom.

Taking ſome time therefore of deliberation, ſhe conſidered of the matter, and then half drowned in Tears, ſhe returned an anſwer to this effect:

'That the Laws of the Kingdom and Natural Right 'ſtanding for the King's Siſters, ſhe would beware of 'burthen-

burthening her Conſcience with a Yoke that did belong to them; That ſhe underſtood the Infamy of thoſe who had permitted the violation of Right to gain a Scepter, and it were to mock God, and deride Juſtice, to ſcruple the ſtealing of a Shilling, and not at the Uſurpation of a Crown: Beſides (ſaid ſhe) I am not ſo young, nor ſo little-read in the Guiles of this deceitful World, to ſuffer my ſelf to be taken by them; if ſhe enrich any, it is but to make them the ſubject of her ſpoil; if ſhe raiſe others, it is but to pleaſe her ſelf with their Ruin: What ſhe adored but yeſterday is to day her paſtime; and if I now permit her to adorn and crown me, I muſt to morrow ſuffer her to cruſh me, and tear me to pieces. Nay, with what a Crown doth ſhe preſent me, a Crown which was ſo unhappy to Queen *Katharine*, and ſo ſad and fatal to the Lady *Ann* of *Bullen*, and others that wore it after her; and why then would you have me add my Blood to theirs, and be the third Sacrifice from whom this fatal Crown hath been raviſhed, with the Head that wears it? But in caſe it ſhould not prove fatal unto me, and all its Venom were conſumed; if the World ſhould give me warrant of her Conſtancy, ſhould I be well adviſed to take upon me thoſe Thorns which would torture me, though not kill me outright; to burthen my ſelf with a Yoke which will not fail to vex and torment me, though I were aſſured not to be ſtrangled by it? My Liberty is better than the Chain you proffer me, with what precious Stones ſoever it be adorned, or of what Gold ſoever framed. I will not exchange my Peace for honourable and precious Jealouſies, for magnificent and glorious Fetters; and if you love me ſincerely, and in good earneſt, you will rather wiſh me a ſecure and quiet Condition, though mean, than an exalted State expos'd to Tempeſts and followed by ſome diſmal Fall.

But notwithſtanding theſe her earneſt and reaſonable Arguments and Denials, yet by their ſtrong and preſſing

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That the Laws of the Kingdom and Natural Right ſtanding for the King's Siſters, ſhe would beware of [illegible] burthen-

burthening her Conscience with a Yoke that did belong to them; That she understood the Infamy of those who had permitted the violation of Right to gain a Scepter, and it were to mock God, and deride Justice, to scruple the stealing of a Shilling, and not at the Usurpation of a Crown: Besides (said she) I am not so young, nor so little read in the Guiles of this deceitful World, to suffer my self to be taken by them; if she enrich any, it is but to make them the subject of her spoil; if she raise others, it is but to please her self with their Ruin: What she adored but yesterday is to day her pastime; and if I now permit her to adorn and crown me, I must to morrow suffer her to crush me, and tear me to pieces. Nay, with what a Crown doth she present me, a Crown which was so unhappy to Queen *Katharine*, and so sad and fatal to the Lady *Ann* of *Bullen*, and others that wore it after her; and why then would you have me add my Blood to theirs, and be the third Sacrifice from whom this fatal Crown hath been ravished, with the Head that wears it? But in case it should not prove fatal unto me, and all its Venom were consumed; if the World should give me warrant of her Constancy, should I be well advised to take upon me those Thorns which would torture me, though not kill me outright; to burthen my self with a Yoke which will not fail to vex and torment me, though I were assured not to be strangled by it? My Liberty is better than the Chain you proffer me, with what precious Stones soever it be adorned, or of what Gold soever framed. I will not exchange my Peace for honourable and precious Jealousies, for magnificent and glorious Fetters; and if you love me sincerely, and in good earnest, you will rather wish me a secure and quiet Condition, though mean, than an exalted State expos'd to Tempests and followed by some dismal Fall.

But notwithstanding these her extream reasonable Arguments and Denials, yet by their strong and pressing

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sing Importunities, they at last wearied her out, and prevailed upon her to consent; whereupon she was immediately proclaimed Queen in *Westminster* and *London*.

There was not much difference in Age between this young Lady and King *Edward*, but in Learning and Knowledge she was superiour to him; having the happiness to be instructed by one Master *Elmar*, a Learned and Virtuous Man; which being joyned with an excellent Wit of her own, made her much to be admired.

When the Lady *Mary* heard her Brother was dead, being then at *Hansdon* in *Hartfordshire*, she sent a Letter to the Lords of the Council, wherein she claimeth the Crown as due to her by Birth, by Act of Parliament, and by the last Will of King *Henry* the Eighth; Whereunto the Lords answer, That according to the last Will of King *Edward*, the Lady *Jane* was Proclaimed Queen, and that by the Divorce of Queen *Katharine*, she was made justly illegitimate, and uncapable of the Crown.

The Lady *Mary* was much perplexed at this Letter, and in hearing that the Lady *Jane* had been Proclaimed Queen in *London*, and some other principal Cities and Towns; she thereupon retires to *Framingham* Castle in *Suffolk*, where resorted to her many, both of that County and *Norfolk*, who being always forward in promoting the Gospel, promised her their utmost assistance to bring her to the Crown, if she would engage not to attempt any alteration of that Religion which was setled by her Brother King *Edward*.

To this she readily agreed, assuring them that no Innovation should be made in Religion; and this she did with so many Protestations, that none could have doubted of the Truth of her Intention; being thus guarded with the power of the Gospellers she vanquisht the Duke of *Northumberland* and all his Adherents, and was settled in the Kingdom; but being afterward petitioned by the said *Suffolk* Men, to remember her Promise,

Promiſe, ſhe told them; *Since you that are but Members, would rule your Head, you ſhall one day know that Members ought to obey their Head, and not to rule over the ſame.*

When the Lords of the Council heard how the Country came in to the Lady *Mary*, they alſo proclaimed her Queen in *London*, and the Duke of *Suffolk* being then in the Tower, with his Daughter Queen *Jane*, the Lords ſeized upon the Tower, and commanded the Duke to ſurrender himſelf a Priſoner; who ſubmitted accordingly, and preſently went to his Daughter's Chamber, and told her, That ſhe muſt not now uſe any Royal Ceremonies any longer, but muſt be contented to return to her former private Condition. To which with a ſettled Countenance ſhe anſwered, *Sir, I better like this Meſſage than my former Advancement to Royalty: Out of Obedience to you and my Mother, I have grievouſly ſinned and offered Violence to my ſelf; now I do willingly, and as obeying the Motions of my Soul relinquiſh the Crown, and endeavour to ſalve thoſe Faults committed by others; if at leaſt ſo great a Fault can be ſalved by a willing relinquiſhment and ingenious Acknowledgment.*

Thus continued the Lady *Jane* with her Husband the Lord *Guilford Dudley* Priſoners, for about Five Months after Queen *Mary* came to *London*, and they were then both arraigned and condemned at *Guild-hall* for Treaſon, and then returned back to the *Tower*.

A while after there was one *Fecknam*, a Prieſt, ſent to the Lady *Jane*, to endeavour to ſeduce her from the true Religion to Popiſh Idolatry; the ſubſtance of which Conference was as followeth.

Fecknam. *Madam, I lament your heavy caſe, and yet I doubt not but that you bear this ſorrow of yours with a conſtant and patient Mind.*

L. *Jane*. You are welcome unto me Sir, if your coming be to give Chriſtian Exhortation; and as for my heavy Caſe, I thank God I do ſo little lament it, that I rather account it a more manifeſt Declaration of the favour of God than ever he ſhewed to me before; and therefore there is no cauſe why either you or others

thers, which bear me Good Will, ſhould lament or be grieved for this my Caſe; ſince it is ſo profitable to my Souls Health.

Feck. *I am now ſent to you from the Queen and her Council, to inſtruct you in the true Doctrine of the Right Faith, though I have ſo great Confidence in you, that I hope I ſhall have little need to labour much with you therein.*

L. *J.* Sir, I heartily thank the Queen's Highneſs, who is not unmindful of her humble Subject; and I hope likewiſe you will do your Duty both truly and faithfully therein, according as you are ſent.

Feck. *What is then required of a Chriſtian Man?*

L. *J.* That he ſhould believe in God the Father, Son and Holy Ghoſt; Three Perſons in one God.

Feck. *What is there nothing elſe to be required or looked for in a Chriſtian, but to believe in him?*

L. *J.* Yes, we muſt love him with all our Heart, with all our Soul, and with all our Mind, and our Neighbour as our ſelf.

Feck. *Why then Faith juſtifieth, and ſaveth not?*

L. *J.* Yes verily, Faith, as St. *Paul* ſaith, only juſtifieth.

Feck. *Why St. Paul ſaith, If I have all Faith without Love, it is nothing.*

L. *J.* That's true; for how can I love him whom I truſt not? Or how can I truſt him whom I love not? Faith and Love go both together, and yet Love is comprehended in Faith.

Feck. *How ſhould we love our Neighbour?*

L. *J.* To love our Neighbour is to feed the hungry, to cloath the naked, and to give Drink to the thirſty, and to do to him as we would do to our ſelves.

Feck. *Why then, it is neceſſary unto Salvation to do good Works alſo; and it is not ſufficient only to believe.*

L. *J.* I deny that; and I affirm, That Faith only ſaveth; but it is fit for a Chriſtian, when that he followeth his Maſter Chriſt, to do good works; yet muſt we not ſay that they profit to Salvation: *For when we have done all, yet we are but unprofitable Servants*; and Faith only in Chriſt's Blood ſaveth us.

Feck.

Feck. *How many Sacraments are there?*

L. *J.* Two, one the Sacrament of Baptism, and the other the Sacrament of the Lord's Supper.

Feck. *No, there are Seven.*

L. *J.* By what Scripture find you that?

Feck. *Well, we will talk of that hereafter, but what is signified by your Two Sacraments?*

L. *J.* By the Sacrament of Baptism I am washed with Water, and regenerated by the Spirit, and that washing is a token to me, that I am a Child of God. The Sacrament of the Lord's Supper offered unto me is a sure Seal and Testimony that I am by the Blood of Christ which he shed for me upon the Cross, made partaker of his Everlasting Kingdom.

Feck. *Why, what do you receive in that Sacrament? Do you not receive the Body and Blood of Christ?*

L. *J.* No surely, I do not believe so; I think that at the Supper I neither receive Flesh nor Blood, but Bread and Wine: Which Bread, when it is broken, and Wine when it is drank, putteth me in remembrance, that for my sins the Body of Christ was broken, and his Blood shed on the Cross; and with that Bread and Wine I receive the benefits that come by the breaking of his Body, and shedding of his Blood on the Cross.

Feck. *Why, doth not Christ speak these Words,* Take, eat, This is my Body? *Can you require any plainer words? Doth he not say, It is his Body?*

L. *J.* I grant he says so, and he says, *I am the Vine, I am the Door,* but he is never the more either a Vine or a Door: Doth not St. *Paul* say, *He calleth things that are not as though they were.* God forbid that I should say I eat the very natural Body and Blood of Christ; for then I should either take away my Redemption, or else there were two Bodies, or two Christs: One Body was tormented on the Cross, and if they did eat another Body, then he had two Bodies: Or if his Body were eaten, then it was not broken on the Cross; or if it were broken upon the Cross, it was not eaten of his Disciples.

Feck. *Why, is it not as possible that Christ by his Power*

could

could make his Body both to be eaten and crucified, as to be born of a Woman without Seed of a Man, or to walk upon the Sea, having a Body; and other such like Miracles as he wrought by his power only?

L. J. Yes verily, If God would have done any Miracle at his Supper, he might have done so; but I say that then he intended no work nor miracle, but only to break his Body, and shed his Blood on the Cross for our sins. But I pray answer me this one question, where was Christ when he said, *Take, eat, This is my Body*? was he not at the Table at this time? When he said so, he was now alive, and did not suffer till the next Day; therefore what took he but Bread? What gave he but Bread? What brake he but Bread? Now observe, what he took he brake; and what he brake he gave, and what he gave they did eat; and yet all this while he himself was alive, and at Supper with his Disciples, or else they were very much deceived.

Feck. *You ground your Faith on such Authors as say and unsay both in a Breath, and not upon the Church, to whom you ought to give Credit.*

L. J. No, I ground my Faith upon God's Word, and not upon the Church; for if the Church be a good Church, the Faith of the Church must be tried by God's Word; and God's Word must not be tryed by the Church; no more must my Faith: Shall I believe the Church because of her Antiquity? Or shall I give credit to that Church that taketh away from me the half part of the Lord's Supper, and will let none receive it in both kinds? By denying of which to us, they deny to us part of our Salvation. And I say that is an evil Church, and not the Spouse of Christ, but the Spouse of the Devil, that altereth the Lord's Supper; and both taketh from it, and addeth to it: To that Church I say God will add Plagues, and from that Church will he take their part out of the Book of Life. Do they learn that of St. *Paul*, whom they know ministred to the *Corinthians* in both kinds? And shall I believe this Church? God forbid.

Feck.

Feck. *That was done for a good intent by the Church, to avoid an Hereſy that ſprang up upon it.*

L. *J.* What ſhall a Church alter God's Will and Ordinance for a good intent? How did King *Saul*? The Lord God defend.

With ſuch like Arguments did this Prieſt endeavour to perſuade the Lady *Jane* to forſake the True Religion, but finding that they did little prevail upon her, he took his leave, ſaying, That he was ſorry for her; *For I am ſure*, ſaith he, *we ſhall never meet.*

L. *J.* It's true, ſaid ſhe, we ſhall never meet unleſs God turn your heart: For I am aſſured unleſs you repent and turn to God you are in an evil Caſe; and I pray God in the Bowels of his Mercy, to ſend you his Holy Spirit; and that as it hath pleaſed him to give you this great gift of utterance, ſo he would open the Eyes of your Heart; and ſo he departed.

While the Duke of *Suffolk*, Father to the Lady *Jane*, was in his proſperity, in the days of King *Edward*, he had belonging to him a certain Learned Man, Mr. *Harding* by Name, who was his Chaplain, and an earneſt and zealous Preacher of the Goſpel in thoſe times, but when the State of Religion began to alter in the time of Queen *Mary*, this Man alſo altered with it; and of a Proteſtant, became a great Champion in defending the Popiſh Religion: At whoſe ſudden turning this virtuous Lady being grieved, and lamenting the danger of his Soul, writ her mind to him in this ſharp and vehement Letter.

'SO oft as I call to mind that dreadful and fearful 'ſaying of God, That he which layeth hold upon 'the Plow, and looketh back, is not meet for the 'Kingdom of Heaven; and on the other ſide, the comfortable words of our Saviour Chriſt, to all thoſe that 'forſaking themſelves, do follow him: I cannot but 'marvel at thee, and lament thy caſe, who didſt ſeem 'to be the lively Member of Chriſt, but art now the 'deformed imp of the Devil. Sometime thou wert the 'beautiful Image of God, but now the ſtinking and fil-

'the Kennel of Satan; sometimes the unspotted Spouse 'of Christ, but now the shameless Paramour of Anti-'Christ; sometimes my faithful Brother, but now a 'stranger and Apostate; sometimes a true Christian Sol-'dier, but now a cowardly Runaway: When I consider 'these things, I cannot but speak to thee, thou seed of 'Satan, and not of *Judah*, whom the Devil hath de-'ceived, the World hath beguiled, and the desire of 'Life hath subverted, and hath made thee of a Christi-'an to become an Infidel: Wherefore hast thou taken 'the Testament of our Lord into thy Mouth? Where-'fore hast thou preached the Law and the Will of God 'to others? Wherefore hast thou instructed others to be 'strong in Christ, when thou thy self dost now so shame-'fully shrink, and so horribly abuse the Testament and 'Law of the Lord; when thou thy self preachest that 'we ought not to steal, and yet thou most abominably 'stealest, not from Men but from God; committing 'most heinous Sacrilege, in robbing Christ both of thy 'Body and Soul; chusing rather to live with shame, 'than to die and to reign gloriously with Christ, who 'is Life in Death unto those that are his? Why dost 'thou shew thy self most weak, when thou shouldst 'be most strong: The strength of a Fort is unknown 'before an Assault, but thou yieldest up thy Hold be-'fore any Battery is made against it.

She proceeds to discover the danger of his present Condition, and the terrible threats out of the Scriptures against Back-sliders, and God's severe Judgments upon them; and then sets before him most comfortably the Love and Mercy of God, and his gracious Promises of his willingness and readiness to forgive and receive those that are truly penitent; and then concludes most earnestly,

'Let I pray you the remembrance of the last Day be 'always before your eyes, remembring that Runagates 'and Fugitives shall be cast out that day: Who valu-'ing more the World than Heaven, more their Life 'than he that gave them their Life, do shrink and fall

'away

away from him who never forsook them: And on the contrary consider the inestimable Joys prepar'd for 'em, who fearing no danger, nor dreading Death, have manfully fought against, and gloriously triumpht over all the powers of Darkness, Hell, Death and Damnation, through their most valiant and redoubted Capt. Christ Jesus, who now stretcheth out his Arms to receive you, who is ready to fall upon your Neck and to kiss you, and at last to feast you with the dainties and delicates of his own most precious Blood; which undoubtedly if it might stand with his own determined purpose, he would be ready to shed again, rather than you should be lost. To whom with the Father, Son, and Holy Ghost, be all honour, praise and glory for ever. *Amen.*

Be constant, be constant, fear not for any pain,
Christ hath redeemed thee, and Heaven is thy gain.

The Lady Jane *also writ a Letter to her Father who was then a Prisoner in the* Tower *with her to this effect,*

FAther, Although it hath pleased God to hasten my death by you, by whom my Life should rather have been lengthned, yet can I so patiently take it, that I yield God more hearty Thanks, for shortening my woful days, than if all the World had been given me into my possession, and my Life lengthned at my own Will; and tho' I am very well assured of your extream grief, redoubled many ways, both in bewailing your own woe, but especially, as I am informed, my woful estate; yet my dear Father, (if I may without offence rejoyce in my own mishap) herein I may account my self blessed, that washing my hands in the Innocency of my Fact, my guiltless Blood may cry before the Lord, *Mercy to the Innocent*: And yet tho' I must needs acknowledge that being constrained, and as you know well enough, continually assailed, in taking the Crown upon me, I seemed to consent, and therein grievously offended the Q. and her Laws; yet do I assuredly trust that this my offence toward God is much the less, because that though I were raised to such a Royal Estate, yet my inforced Honour did never agree with

'mine innocent heart: And thus good Father I have 'opened to you the ſtate wherein I at preſent ſtand, my 'death being at hand; and tho' to you perhaps it may 'ſeem woful, yet there is nothing that can be more wel-'come to me, than from this vale of Miſery to aſpire to 'that Heavenly Throne of all Joy and Pleaſure, with 'Chriſt my Saviour, in whoſe ſtedfaſt Faith (if it may 'be lawful for a Daughter ſo to write to her Father) the 'Lord that hath hitherto ſtrengthened you, ſo conti-'nue to keep you, that at laſt we may meet in Heaven 'with the Father, Son, and Holy Ghoſt; I am

Your obedient Daughter 'till Death

Jane Dudley.

The Lady *Jane* made this Prayer alſo, while ſhe was in her Affliction, a little before her Death.

'O Lord, thou God and Father of my life, hear me 'a poor and deſolate Woman, who fly unto thee 'always in all troubles and miſeries: Thou O Lord art 'the only defender and deliverer of thoſe that put their 'truſt in thee; and therefore I being defiled with ſin, 'encumbred with Afflictions, diſquieted with Trouble, 'wrapt about with cares, overwhelmed with miſeries, 'vexed with Temptations, and grievouſly tormented 'with the long Impriſonment of this vile maſs of clay my 'ſinful Body, do come unto thee O merciful Saviour, cry-'ing thy mercy and help, without which ſo little hope 'of Deliverance is left, that I may utterly deſpair of any 'liberty: And though it is expedient that every Chri-'ſtian ſhould be tried in this life, and viſited with ſome 'affliction, whereby they may be known whether they 'be of thy flock or no, and might alſo know thee and 'our ſelves the better, yet thou that ſaidſt thou wouldſt 'not ſuffer us to be tempted above our Power, be mer-'ciful to me a miſerable Wretch I beſeech thee, who 'with the wiſe Man do cry unto thee, that I may nei-'ther be too much puffed up with Proſperity, nor too 'much preſſed down with Adverſity, leſt I being too 'full ſhould deny thee my God, or being brought too

'low

'low, should despair and blaspheme thee my Lord and 'Saviour. O merciful God, consider my misery, which 'is best known unto thee, and be thou now unto me a 'strong Tower of defence. I humbly beseech thee suf-'fer me not to be tempted above my power, but either 'do thou deliver me out of this great Misery, or else give 'me grace patiently to bear thy heavy Hand and sharp 'correction. It was thy Right Hand that delivered thy 'People out of the Hand of *Pharaoh*, which for the space 'of 400 years did oppress them, and keep them in Bon-'dage: Let it therefore likewise seem good to thy Fa-'therly Goodness to deliver me, sorrowful Wretch, for 'whom thy Son Christ shed his precious Blood on the 'Cross, out of this miserable Captivity and Bondage 'wherein I now am; how long wilt thou be absent? 'For ever? O Lord hast thou forgotten to be gracious, 'and hast thou shut up thy loving kindness in Displea-'sure? Wilt thou be no more entreated? Is thy Mer-'cy quite gone for ever, and thy Promise come utterly 'to an end for evermore? Why dost thou make so long 'tarrying? Shall I despair of thy Mercy, O God? Far be 'it from me; I am thy Workmanship, created in Christ 'Jesus: Give me Grace therefore to stay thy leisure, 'and patiently bear thy Hand, assuredly knowing that 'as thou canst, so thou wilt deliver when it shall please 'thee, nothing doubting or mistrusting thy Goodness 'toward me; for thou knowest better what is good for 'me than I do; therefore do with me in all things as 'thou wilt, and afflict me what way thou wilt: only 'in the mean time arm me I beseech thee with thy *Ar-mour, that I may stand fast, my Loins being girded about with Truth, and shod with the preparation of the Gospel Peace, above all taking to me the shield of Faith, where-by I may quench all the fiery Darts of the Wicked, and taking the Helmet of Salvation, and the Sword of the Spi-rit, which is thy most holy word, praying alway with all manner of Prayer and Supplication*; that I may refer my self wholly to thy Will, 'abiding thy Pleasure, and 'comforting my self in those Troubles that it shall please

'thee to send me; seeing such troubles are profitable 'for me; and since I am assuredly persuaded that all 'which thou doſt cannot but be well. Hear me, O 'merciful Father, for his sake whom thou wouldſt 'should be a Sacrifice for my sins; to whom with thee 'and the Holy Ghoſt, be all Honour and Glory, *Amen.*

During her Imprisonment she made this and several other Prayers, which she uttered with much Affection, Faith and Fervency. The Night before she died she sent her Sister the Lady *Katherine* her *Greek Testament*, in the end of which she wrote thus:

I Have here sent you (good Sister *Katherine*) a Book, which altho' it be not outwardly painted with Gold, yet inwardly it is more worth than precious Stones; it is the Book, dear Sister, of the Law of the Lord; it is his Testament and last Will which he bequeathed to us Wretches, which shall lead you to the Path of eternal Joy; and if you with a good mind read it, and with an earnest Heart purpose to follow it, it shall bring you to an immortal and everlasting Life; it shall teach you to live, and learn you to die; it shall win you more than you would have gain'd by the possession of your woful Father's Lands, which if God had prospered you, you should have inherited; so that if you apply diligently this Book, seeking to direct your Life after it, you shall be an Inheritor of such Riches, as neither the Covetous shall take from you, neither shall Thieves steal, nor Moth corrupt: Desire with *David*, dear Sister, to understand the Law of the Lord God; live still to die, that by Death you may purchase eternal Life; and trust not that the tenderness of your Age shall lengthen your Life, for as soon if God calleth, goes the Young as the Old: Labour therefore always to learn to die; defie the World, deny the Devil, despise the Flesh, and delight your self only in the Lord; be penitent for your Sins, and yet despair not; be strong in Faith, and yet presume not; and desire with St. *Paul* to be dissolved and to be with Christ, with whom even in Death there is Life: Be like the

good

good Servant, and even at midnight be waking, leſt when Death comes and ſteals upon you, like a Thief at midnight, you be with the evil Servant found ſleeping; and leſt for lack of Oil you be found like the fooliſh Virgins, and like him that had not on the Wedding Garment, and ſo you be ſhut out from the Marriage: Rejoice in Chriſt as I do; follow the Steps of your Maſter Chriſt, and take up his Croſs; lay your ſins upon him, and always embrace him: And as touching my death, rejoice as I do (good Siſter) that I ſhall be delivered of this Corruption, and put on Incorruption; for I am aſſured that I ſhall for loſing a mortal Life win an immortal Life; the which I pray God to grant you, and ſend you of his Grace to live in his fear, and to die in the true Faith of Chriſt; from which in the Name of God, I exhort you that you never ſwerve, neither for hope of Life, nor fear of Death; for if you deny his Truth to lengthen your Life, God will deny you, and withal ſhorten your Days; and if you cleave unto him, he will prolong your days to his Glory and your Comfort: To which Glory God will bring me now, and you hereafter, when it ſhall pleaſe him to call you: Fare you well, good Siſter, and put your only Truſt in God, who only muſt help you.

In the Morning of the day wherein this Lady ſuffered, her Husband the L. *Guilford Dudley*, a gallant young Gentleman, was carried out to the Scaffold on *Tower-hill*, where, with Prayers, in a moſt penitent manner he ended his Life, whoſe Body all bloody, being laid in a Cart together with the Head, wrapt in a Cloth, was brought to the Chappel within the Tower, even in the ſight of this ſorrowful Lady; a Spectacle more deadly than was the Ax of her Death.

And now her part came next to be acted, for which a Scaffold was erected upon the Green within the Tower, upon which ſhe mounted with a chearful Countenance; and looking upon the People with great Conſtancy, ſhe ſpake in this manner.

Good People, I am come hither to die, and by a Law I am

Condemned to the same; my Offence against the Queen's Highness was only in consenting to the Device of others, which now is deemed Treason; yet it was never of my seeking, but by counsel of those who should seem to have further understanding of things than I, who knew little of the Law, and much less of Titles to the Crown: But touching the procurement thereof by me, or on my behalf, I do here wash my hands in Innocency before God and the face of you all this Day: And therewith she wrung her Hands, wherein she had her Book, and then she said further: *I pray you all good Christian People, to bear me witness that I die a True Christian Woman, and that I do look to be saved by no other means but only by the Mercy of God, in the Blood of his only Son Jesus Christ: And I do confess, that when I did know the word of God, I neglected the same, and loved my self and the World; and therefore this Plague and Punishment is justly befalu me for my Sins; and I yet thank God for his goodness that he hath been pleased to give me a time and respite to repent in: And now good People while I am alive, I pray assist me with your Prayers.*

She then kneeled down and said in English, in a most devout manner, the 51 Psalm, throughout to the end, and then standing up, she gave her Gloves and her Handkerchief to her Maid, and her Book to Mr. *Bruges*, Lieutenant of the Tower; after which she pulled off her Gown, and the Executioner offering to help her, she desired him to let her alone, and turning to her two Gentlewomen, they helpt her off with it and her other Garments, and gave her a fine Handkerchief to tie about her Eyes; then the Executioner fell upon his Knees, and asked her forgiveness; to whom she said, *The Lord forgive thee, and I do, and I pray dispatch me quickly.* He then desired her to stand upon the Straw, doing which she saw the Block; and so kneeling down, she said, *Will you take it off before I lay it down?* The Executioner answered, *No Madam:* Then she tied the Handkerchief about her Eyes, and feeling for the Block, she said, *What shall I do? Where is it? Where is it?* And one of the Spectators guiding her thereunto, she laid

her

her Head upon the Block, and ſtretching forth her Body, ſhe ſaid, *Lord into thy Hands I commend my Spirit*; which was ſcarce uttered before ſhe received the fatal ſtroke of the Ax; and thus ſhe ended her Life, *Feb.* 12. in the year 1554. and in the ſixteenth Year of her Age; of whom Mr. *Fox* writes theſe two Verſes:

Tu quibus iſta legas incertum eſt Lector ocellis,
Ipſe equidem ſiccis ſcribere non potui.

What Eyes thou read'ſt with Reader know I not,
Mine were not dry when I this ſtory wrote.

Never was any Lady's fall more lamented; and this was very remarkable, that Judge *Morgan* who gave the Sentence upon her, preſently after fell mad, and in all his diſtracted Fits cryed out continually, *Take away the Lady* Jane, *take away the Lady* Jane *from me.* And in extream Rage ended his Life.

Some report that the Lady *Jane* was young with Child when ſhe died, which if true, the greater was the Cruelty of her Adverſaries to deſtroy Root and Branch at once: She was indeed an excellent Lady, and endued with many more Vertues than are uſually found in her Sex, in Religion and Piety ſhe was very zealous, her devout Prayer to God, and her Letters and Speech demonſtrate no leſs; ſhe was but 16 years of Age when ſhe died, no way ambitious of Honour, never having attired her ſelf in Regal Ornaments but conſtrainedly and with Tears; although ſhe was of high Birth and Quality, yet were not her Parents any way indulgent to her in her Childhood, but rather more ſevere than needed to ſo ſweet a temper; yet the harſhneſs of her breeding compacted her Soul to the greater Patience and Piety, whereby ſhe proved the mirror of her Age.

One time Mr. *Roger Aſcham* coming to wait upon her at *Broadgate* in *Leiceſter*, he found her in her Chamber, reading *Phædon Platonis* in Greek, with great delight, whilſt her Father, and Mother, and all the Houſhold were Hunting in the Park; He asking her how ſhe could loſe ſuch Paſtime, ſhe ſmiling anſwered, *I*

think all the ſport in the Park is but a ſhadow of that Pleaſure I find in this Book: Adding further, That it was one of the greateſt Bleſſings that God ever gave her, in ſending her ſharp Parents and a gentle School-maſter, which made her take delight in nothing ſo much as her Studies.

When the Lady *Jane* was very young, ſhe was one time at *New-Hall* in *Eſſex*, the Lady *Mary*'s Houſe; where being deſired by the Lady *Ann Wharton* to walk abroad with her, as they paſſed by the Chappel, the Lady *Wharton* made a low Courteſie to the Popiſh Sacrament hanging over the high Altar, which, when the Lady *Jane* ſaw, ſhe wondred at it, and asked her if the Lady *Mary* were there, ſhe ſaid, *No, But I make Courteſie to him that made us all: Why*, ſays the Lady *Jane*, *how can he be there that made us all when the Baker made him?* Which Speech the Lady *Mary* being informed of never affected her afterward, as well appeared by the Sequel.

While ſhe was in the Tower a Priſoner, theſe Verſes were found written by her on the Wall with a Pin.

Non aliena putes hominî quæ obtingere poſſunt,
Sors Hodierna mihi, cras erit illa tibi.

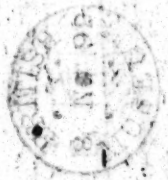
Think nothing ſtrange, chance happens unto all,
My Lot's to Day, to morrow thine may fall.

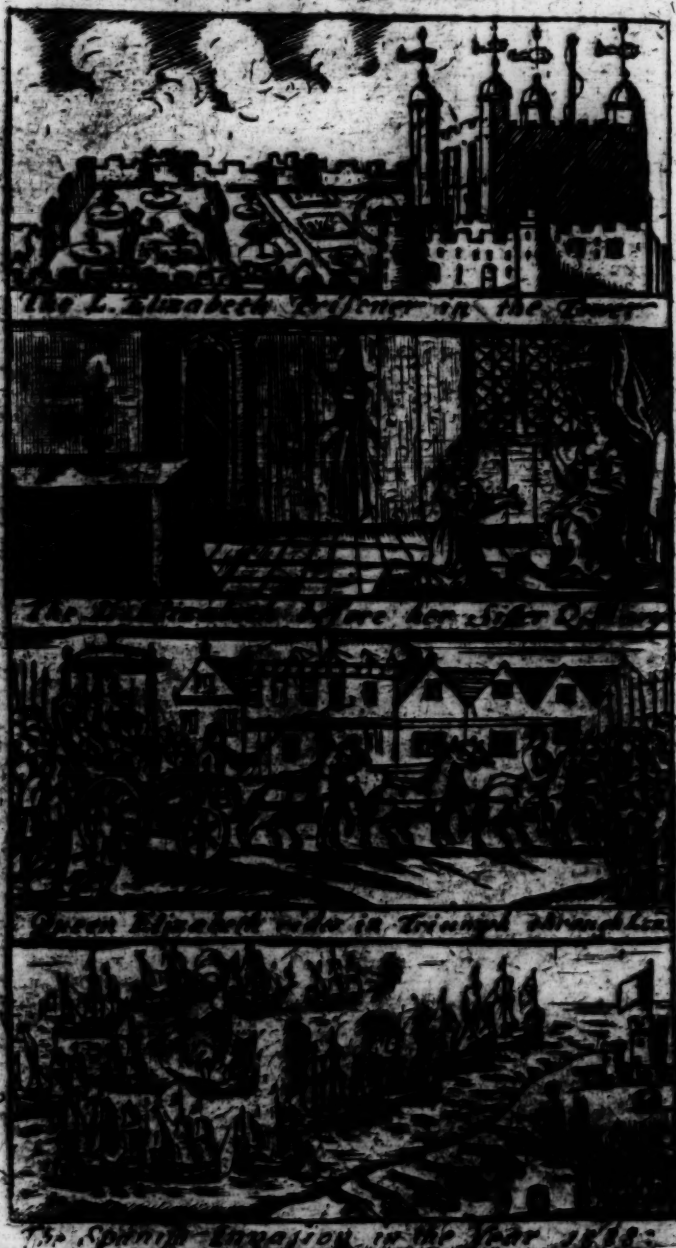
And this,

Deo juvante nil nocet malus,
Et non juvante, nil juvat labor gratis.
Poſt Tenebras Spero Lucem.

If God protect, no Malice can offend me,
Without his help there's nothing can defend me.
After Night I hope for Light.

Remarks





Remarks on the Trouble OF Q. ELIZABETH

In her Youth.

Before she came to the CROWN.

THE happy and most successful Reign of this glorious Queen and Royal Virgin, hath been written at large in Latin as well as English, whereby Foreign Nations have been informed of her admired Vertues, and her Politick and religious Government; but for that part of her Life which concerns her young and tender Age, our Historians have been sparing to speak.

Therefore as they describe to you a Queen, this exposes to your View a young Princess; they give an account of her when in her Majesty, this of her Minority; they deliver the Passages of her incomparable Life from her taking the Scepter to her being laid in her Sepulchre, all the time she was a Soveraign Princess; this only from her Cradle to the Crown, while she was a sad and mournful Subject.

Queen *Elizabeth* was Daughter to King *Henry* the Eighth and Queen *Anne Bullen*, Daughter to the Earl of *Wiltshire* and *Ormond*, after the King had divorced his first Wife, Queen *Katherine* of *Spain*, which for what cause it was done is yet doubtful; but if we may credit King *Henry*'s own Protestation in open Court upon the Tryal, the first Original of his Scruple of Conscience was, That the French King having sent the Bishop of *Bayon* to treat of a Marriage between the Duke of *Orleance* his second Son, and the Lady *Mary* the only surviving Child of K. *Henry* and Q. *Katherine*, as the Match was upon the point of concluding, the Bishop began

to

to demur upon it, and desired time to consider of it, till he were fully satisfied whether the Lady *Mary* were born Legitimate, since King *Henry* had married his Eldest Brother Prince *Arthur*'s Wife.

But whatever was the cause, the effect of it was that Queen *Katherine* was divorced, and upon the 29th of *January*, 1533, the King was married in his Closet at *Whitehall* to the Lady *Anne Bullen*, whom he a little before had created Marchioness of *Pembrook*, but it was kept private, few being present at the Ceremony, which was performed by Doctor *Rowland Lee*, a while after made Bishop of *Chester*.

On *Easter Eve*, *Apr.* 12. following, the K. understanding the Q. to be Young with Child, she went to the Chappel openly as Queen, and was the same day publickly proclaimed Q. of *England*; and upon *Whitsunday* following, was crowned at *Westminster*, with all the Pomp, State, and Magnificence imaginable.

Upon *September* 7. following, being Sunday, between Three and Four in the Afternoon, Q. *Anne* was delivered of a Fair Daughter at *Greenwich*, to the great Joy both of the K. and People; who was Christened on the third day following, the Lord Mayor of *London* and his Brethren, with above Forty other Grave Citizens, being commanded to attend upon the Solemnity, which was performed at *Greenwich*. The Font was of Silver, placed in the middle of the Church, with an ascent of three steps; the Old Dutchess of *Norfolk* carried the Child, which was wrapt in a Mantle of Purple Velvet: The Godfather was *T. Cranmer*, Archbishop of *Canterbury*, and the Godmothers, the Dutchess of *Norfolk*, and the Marchioness of *Dorset*, both Widows.

The Lady *Eliz.* and the Lady *Mary*, were not brought up together, but apart, each by their own Mother, which it may be was the reason why they were afterward so different in their Dispositions, and so contrary in their Religion; both of them imitating the minds and following the steps of their Mothers: Queen *Katherine* Living and Dying a zealous Roman Catholick, and Q. *Anne*

Anne both in her Life and Death was resolute in defence of the Reformed Protestant Religion, which is thought was one cause of her so sudden fall, by the instigation of some Roman Catholicks near about the King, he himself being no Friend to that party; as afterwards he made too sadly appear.

On *May* day 1536. there was great Justing held at *Greenwich*, in which the chief Challenger was the L. *Rochford*, Brother to the *Q.* and the Defendants were *Hen. Norris* of the King's Bed-chamber and some others; they managed their Arms with great dexterity, and came off with the loud applause of the Spectators.

The King at the first seemed to be very much pleased as to outward appearance, but about the middle of the Triumphs, like a Storm in the midst of a great Calm, the King rose suddenly from his Seat, and attended with six Persons only, took Barge and immediately went to *Westminster*, causing no small amazement in the People; every one conjecturing as their Fancies led them what might be the occasion thereof; all things were that Night hush't up and quiet, and no appearance of Discontent was perceived, either in the King or any of the Court, but the next Morning betimes *George Bullen* Lord *Rochford*, the Queen's Brother, and *Henry Norris* the Defendant, were taken out of their Beds, and both conveyed to the *Tower*.

The Queen understanding it, was struck with extream fear and trouble, and having dined with very little content, because the King had not (as his custom was) sent any of his Waiters to bid *Much good do it her*; and also perceiving some of her Servants about her with Tears in their Eyes, and others with sad and dejected looks towards the Earth, it bred strange Thoughts in her Mind; yet being confident of her own Innocency it caused rather her Amazement than Fear.

The same day came into her Chamber Sir *T. Audley* L. Chancellor, the D. of *Norfolk*, and *T. Cromwel* Secretary, and at a distance after them, Sir *Wm. Kingston* Constable of the *Tower*; at first she thought they had come

to comfort her about the Imprisonment of her Brother, but observing them not to look so pleasantly upon her as they usually did, she began to mistrust their Message; but casting her Eye behind them, and seeing the Constable of the *Tower*, she was then too sure that her Death was approaching, and that these were the Heralds to bid her prepare for it; therefore expressing more Modesty than Majesty, both in her Countenance and Behaviour, she desired to know their Business, which the Chancellor delivered to her in a few words: telling her, *That it was his Majesty's Command that she must presently be conveyed from thence to the* Tower, *there to remain during his Highness's Pleasure*; to which she answered, That her Innocency and Patience had armed her against all Adversities whatsoever, and if that were his Majesty's Command and Pleasure he should with all Humility be obeyed therein.

And so without changing her Habit, or taking any thing necessary for her remove, she put her self into their Custody, and was by them conveyed into her Barge; and so by Five a Clock in the Evening she came into the *Tower*, and by the Lords and the Lieutenant was brought to her Chamber, to whom at their Departure, falling upon her Knees, she spoke thus.

I beseech God Almighty to be my Help and Assistance, only so far as I am not guilty of any just Crime that can be laid to my Charge: Then turning to the Lords, she said, *I intreat you to beseech the King on my behalf, that it will please him to be a good Lord unto me.* Upon which words they departed from her.

The 15th of the same Month the Lords of the Council met at the *Tower*, and the Q. was called to the Bar, and arraigned before the D. of *Norfolk* who sat as L. High Steward, the Lord Chancellor on the right hand, and the D. of *Suffolk* on the left, with several other Lords and the E. of *Surry*, Son to the D. of *Norfolk*, late just against his Father, as Earl Marshal of *England*.

The Queen sitting in a Chair, was accused of divers Crimes, but especially of Incontinency; to which she answered

answered so fully and clearly, and with that Gravity and Discretion, that she appeared to the Spectators to be altogether innocent; and yet when it was expected she should have been acquitted, the Jury brought her in guilty; upon which she was condemned, and had Judgment either to be burnt or beheaded, at the King's Pleasure. After Sentence the Court broke up, and she was conveyed back to her Chamber; the Lady *Bullen* her Aunt, and the Lady *Kinsman* the Constable's Wife attending her.

Two days after were brought unto *Tower-hill G. L. Rochford, Hen. Norris, Mark Smeaton, W. Brereton,* and *Fra. Weston,* all of them of the King's Privy Chamber, who were there all beheaded, no reason being given but that they deservedly suffered for matters concerning the convicted Queen.

And two days after this, the Queen was brought to the *Green* within the *Tower,* and there being a Scaffold erected, she was brought upon it, where were present most part of the Nobility, the Lord Mayor of *London,* and some of the Aldermen, with many other Spectators, to whom she spake as followeth:

My honourable Lords, and the rest here assembled, I beseech you all to bear witness with me, that I humbly submit my self to undergo the Penalty to which the Law hath sentenced me; as touching my Offences I am sparing to speak, they are best known to God; and I neither blame nor accuse any Man, but commit them wholly to him; beseeching God that knows the secrets of all hearts to have mercy on my Soul: Next I beseech the Lord Jesus to bless & save my Soveraign Master the King the noblest and mercifullest Prince that lives; whom I wish long to reign over you: He hath made me Marchioness of Pembrooke, *vouchsafed me to lodge in his own Bosom, higher on earth he could not raise me, and hath therefore done well to lift me up to those blessed Innocents in Heaven.*

Having thus spoken with a smiling and chearful countenance, as not in the least affrighted with the terror of Death, she patiently submitted her self to the stroke; and kneeling down, she only uttered this short Ejaculation

tion, *Lord Jesus Christ into thy Hands I commend my Soul*, at the close of the last Word, the Executioner at one Blow struck off her Head.

Thus died Q. *Anne*, who was no sooner frown'd on by the King, but was immediately forsaken of her late friends and Servants: and thus the young Lady *Elizabeth* her Daughter lost her Mother before she could do any thing but smile upon her: She died the *Phœnix* of her Sex, but she left a Daughter behind who proved the Phœnix of her Age; of whom these two Verses were written.

Phœnix Anna jacet, nato Phœnice, dolendum,
Sæcula Phœnices nulla tulisse duos.

Here *Anne* a Phœnix lies, who bore her like, 'tis sad,
Never one Age two Phœnixes hath had.

King *Henry* loth to shew himself too sad a Widdower for so good a Wife, was the very next day after her death married to the Lady *Jane Seymour*, Daughter to Sir *J. Seymour*, Kt. and Sister to *Edward Seymour*, Earl of *Hartford* and Duke of *Sommerset*.

Oct. 12. 1537. Q. *Jane* was delivered both of a Son and her own Life together at *Hampton Court*. It is said, that News being brought to the King when she was in Travail, that her Travail was so very violent that her Life was in danger, and that there was a necessity that either the Mother or the Child must perish: His Answer was, *That the Mother then should die, for he was sure he could have more Wives; but uncertain whether he should have more Children.* Whereupon they endeavoured to save both if possible, but were forc'd to rip up her Body to make way for the Child; two days after which she gave up the Ghost.

The Queen died much pitied, and the young Prince *Edward* was the 18th of the same Month created Prince of *Wales*, and Duke of *Cornwal* and *Chester*.

K. *Henry* was so joyful for his Son, that he seemed to have forgot his two Daughters; yet of them both, the Lady *Eliz.* seemed to be most in Grace and Favour with him; for when the Lady *Mary* was commanded from

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the Court, and not suffered to come within a certain limit appointed her, yet the Lady *Eliz.* was admitted to keep Company with the Young Prince, who in his Minority was committed to the Tuition of Dr. *Cox* and Sir *J. Cheek*; who instructed both him and the Lady *Eliz.* She was three years older than her Brother, and therefore did use in her pretty Language, to teach and direct him in the Principles of Religion, and other Instructions; and Arch-Bishop *Cranmer* her Godfather, was very careful over the Lady *Eliz.* as he that at the Font had taken the Charge upon him to see her Educated in all Piety and Vertue. By this their Converse together there grew an entire and cordial affection between this Brother and Sister, and they were both so pregnant and ingenious that they desired to look upon Books as soon as they knew any thing; and their first hours were spent in Prayers and other Religious Exercises, either reading some History of the Old Testament, or hearing some Expolition on some Text of the New. The rest of the Morning they were instructed either in some other Language or Science, or else in such Moral Learning as might best conduce to the Instruction of Princes. And when he was called out to any Youthful Exercise befitting his Age, she in her private Chamber betook her self to her Lute or Viol; and wearied with that to practice her Needle.

This was the constant course of their Employments, God was the Center of all their Actions; they began with God and he assisted them, so that in a short time they were well entred both in Languages and Arts. Most of the usual Tongues in Christendom they made their own, as *Greek*, *Latin*, *French*, *Italian*, *Spanish*, and *Dutch*.

These tender young Plants being past their Childhood, and now beginning to flourish, the Old Stock begins to wither, for *K. Henry* finding himself to be dangerously sick, and his Disease daily increasing upon him, called his Council about him, and made his Last Will and Testament; part of which, as much as concerns

cerns this Discourse, shall be set down as it was taken out of the Original, dated *December* 30. 1546.

Item, *We give and bequeath unto our two Daughters* Mary *and* Elizabeth, *if they shall be married to any Foreign Potentate the sum of Ten thousand pounds a piece, to be paid them by consent of our Council in Money, Plate, Jewels, and Houshold-Stuff, if we bestow them not in our life-time; or a larger Sum at the discretion of our Executors, or the most part of them: And both of them upon our blessing to be order'd as well in Marriages as all other lawful things, by advice of our aforesaid Council. And in case they will not, then these Sums to be diminished at our Council's pleasure. Further, our Will is, That from the first hour of our Death, until such time as they can provide either of them, or both of an honourable Marriage, they shall have either of them, or both of them, Three thousand Pounds,* Ultra reprisas, *to live upon.* A Portion so small, that many a Nobleman's, yea Gentleman's Daughter hath had a larger, though they had no Alliance nor Claim to the Crown: but so it pleased the King at that time.

Upon the Nineteenth of *January* 1546. K. *Henry* departed this life, and on the same day was his Son, proclaimed King, by the name of *Edward* the Sixth, being then Nine Years Old; and was crowned *February* 19th following.

The King was no sooner crowned, but the Lady *Eliz.* gave way to his State, and there was now a discontinuance of that frequent and familiar freedom that was usual betwixt them; formerly she loved him as a Brother, now she honours him as a Soveraign; the Death of the Father, which raised him to the Crown, removed her from the Court; set him in the Throne, and sent her down into the Country: In which retirement, being nobly attended by divers Ladies and Gentlewomen, as well as her own Servants, she led, though a more solitary, yet a more contented Life; as having now more leisure to Contemplate and Practice those Exercises and Instructions wherein she had formerly been conversant.

Being

Being setled in the Country, to add to her Revenue, she had many Gifts sent her by the King, who often sent to know her health; being very careful both of her Honour and Safety: There she lived under the charge of a Noble and Virtuous Lady, who was called her Governess. She was now near fourteen years old, when one of her Uncles brought to her a Princely Suitor, the Son of the King of *Denmark*, of a comely Personage: He after many Addresses and Solicitations, both of himself and others, finding the coldness and indifferency of his Reception, as also the immutable Resolution of the Lady to lead a single life, returned into his own Country.

This unwelcome motion of Marriage, made her still live more solitary and retired, and if at any time the King her Brother did upon any weighty and important occasion, send for her to come to Court, she stayed there no longer than to know his Majesty's pleasure, and to make an humble tender of her Duty and Allegiance; and then with all convenient speed returned back into the Country, where she spent all the time of her Brother's Reign.

In the year 1553. *July* 3. died K. *Edw.* the Sixth in the Seventh year of his Reign, the Lady *Eliz.* then residing at her Mannor in the Country, who much lamented the death of her Brother; being also strangely perplexed in her mind to think what the present confusions in the State, by the proclaiming of the Lady *Jane* might come to, but considering that both her Sisters and her own Title to the Crown, were now like to be excluded, she resolutely aided her Sister with Five Hundred Men, her self being in the head of them; and the Storm being over, and her Sister *Mary* proclaimed Queen, she attended her Majesty to the *Tower* of *London*; where were released the D. of *Norfolk*, the Lord *Courtney*, and Dr. *Gardiner*; and presently after several Popish Bishops, that were suspended in the time of King *Edward*, were restored again, and divers Protestant Bishops, thrown out; and there began to appear the Face of a miserable Kingdom.

The

The Queen rid from the *Tower* of *London* thro' the City toward the Palace at *Westminster*, and the Lady *Eliz.* to whom hitherto she shewed her self very gracious and pleasant, as to outward Appearance, rode in a Chariot next after her, drawn with six Horses trapt in Cloth of Silver, the Chariot being covered with the same

Octob. 5. following, Q. *Mary* was crowned at *Westminster* by *Steph. Gardiner* Bishop of *Winchester*, the Lady *Elizabeth* having Princely Attendance at the Coronation.

After this the Parliament began, wherein besides the supplanting of the Protestant Religion, the L. *Guilford Dudley* and the Lady *Jane* are arraigned and convicted of Treason, and afterward Executed; and presently after the D. of *Northumberland* and the D. of *Suffolk* were both beheaded upon the same Account, and it was generally feared that the Lady *Eliz.* turn would be next: For the Queen was no sooner crowned, but she slighted her and removed her into the Country. The good Lady was in the mean time much troubled to see the True Religion rejected, and Superstition and Idolatry advanced; but especially because she understood that her Life was the But and Mark they aim'd at; yet the Snare was broken and she passed the Storm, and at last arriv'd safely to the Joy of all true hearted Christians. She swam to the Crown through a Sea of Sorrow, and when she had attained it, how often was her life in danger by Popish Malice and Cruelty; so that we may observe that our Life is always subject to many Storms and Sorrows, and that we ought not to hope for Rest and Peace on this side Heaven.

Among many other Enemies, there was none appeared more openly against her than *Stephen Gardiner*, Bishop of *Winchester*, who with other Papists as well of the Clergy as Laity, endeavoured by all means possible, not only to supplant her from the Love of the Q. but also to deprive her of her Life, for the better effecting whereof, a fair occasion seemed to offer it self. For Sir *Tho. Wyat* having made an Insurrection against the Q. which was soon suppressed, and himself, with many others

others executed for the same; the Enemies to the Lady *Eliz.* took this opportunity, to make her suspected of the Queen, which she at first took little notice of, but afterward by the Aggravations of Bishop *Gardiner*, the Q. was mightily inraged against her; insomuch as she sent down a very strict Order to *Ashridg*, where the Lady *Eliz.* then sojourned, to have her immediately brought up to *London*, there to answer all such Articles as should be objected against her.

The charge was committed to Sir *J. Williams* L. of *Tame*, Sir *Ed. Hastings* and Sir *T. Cornwallis*, all 3 Counsellors of State, with a Guard of 250 Horse attending them.

The Lady *Elizabeth* was at this time dangerously sick almost to Death; the Day was quite gone and Evening was come on: The News being brought her that her House was beset with such a strength, although she was fully satisfied of her own Innocency, yet she was greatly amazed; but before she could recollect her self, there was great calling at the Gate; she sending to demand the cause, the Lords stept into the House without demanding leave, and coming into the Hall, they met Mistris *Ashly*, a Gentlewoman that attended her, and desired her to inform her Lady that they had a Message to deliver her from the Queen: The Lady *Eliz.* sent them word, *That it was an unseasonable time of night, and she was in her Bed and dangerously sick, and did therefore intreat them to defer the delivery thereof till Morning*: But they without reply followed the Gentlewoman into the Ladies Chamber, and came to her Bed-side; at the sight of them she was much troubled, and told them she was not pleased at their uncivil intrusion; they perceiving, by her faint speaking, her great weakness of Body, desired her Graces Pardon; telling her they were very sorry to see her so ill, especially because it was the Queen's express Will and Pleasure, that she must appear before her Majesty this Month: To whom she answered, *That the Queen had not a Subject in the whole Kingdom more ready and willing to tender their Service to her Highness than her self; yet she hoped withal that they*

who

who were Eye witnesses of her Weakness and Disability, might out of their own goodness and charity, dispense with their extream hast : But they told her their hast was such as their Commission was to bring her alive or dead ; *a sore Commission it is,* said she.

Then they consulted with her Physicians, charging them upon their Allegi e, to resolve them whether she might be removed from thence without imminent Danger and Peril of her Life ; upon conference together they returned Answer, that she might undergo that Journey without Death, though not without great danger, her Distemper being hazardous though not mortal. Having heard their Judgments, they informed her Grace that she must of necessity prepare her self for the morrow's Journey, and withal that the Q. out of her great Favour and Care for her Health, had sent her own Litter : At which words she raised up her self upon her Pillow, *Thanking the Q. for that Grace and favour bestowed upon her ; telling them that she would contend with Death to tender her life before her Majesty, and with that small strength she had, be ready for them against the morning.* Intreating them in the mean time to take such slender Provision as her House at that time could afford, and afterwards to repose themselves in such Lodgings as were provided for them, and so bid them good Night. And they took their leave of her, with great Respect and Reverence to her Person, and after they had set a strong Watch upon the House, they first supp'd and then went to Bed.

In the Morning by Sun-rising the Lady *Elis.* went into her Litter, and set forward toward *London.* The people as she past along wondring at so great a guard to attend her, whom they so dearly loved ; and seeing her carried as a Prisoner, greatly lamented her condition, some sighing, some weeping, others shaking their Heads, and others loudly beseeching the Lord God Almighty to safeguard and protect her from all her Enemies : Thus she past to *Redburn,* where she staid that Night ; being so weak that she was not able to ride above three Miles the next day, tarrying that Night at Sir *Ralph Rowlet's*

Rowlet's House at St. *Albans*, from thence she went to *South Mymms*, and the next day to *Highgate*; where continuing still weak in Body she staid that Night, and the next day came to the Court, where she was shut up in a private Chamber for full 14 days, alone and without comfort; not being suffered to see or speak with any Friend, but only the Lord Chamberlain, and Sir *John Gage*, who attended at the door of her Lodging; having no Comforter but her Innocence, and no Companion but her Book; but she was armed with Patience to undergo all Afflictions, and to endure all Troubles.

On the *Friday* before *Palm Sunday*, *Gardiner* Bishop of *Winchester*, and 9 more of the Council, ordered her to be brought before them; being come and offering to kneel, the Earl of *Sussex* would by no means suffer her, but commanded a Chair to be brought for her: Then *Gardiner* as the Mouth of the rest, began very sharply to reprove her (as if she had already been proved guilty) for having a hand in *Wyat*'s Rebellion: To whom she mildly answered, with a modest Protestation, that she never had the least knowledge of his Practice or Proceedings: *For Proof whereof*, saith she, *when Wyat at his death was by some malicious Enemies of mine demanded whether I was any way knowing or Accessary to his Insurrection, even then at the parting of his Soul and Body, having prepared himself for Heaven, when no dissimulation can be so much as suspected, even then he pronounced me guiltless: Besides, The like question being demanded of* Nicholas Throgmorton *and* James Crofts *at their Arraignment, I was likewise cleared by them; and being acquitted by all others, My Lords, would you have me to accuse my self?*

After this she was questioned about an Insurrection in the West, raised by Sir *Peter Carew*, but she answered to every particular so distinctly and clearly, that they could not take hold of the least circumstance to prove her guilty; which *Gardiner* perceiving, told her, that it would be the safest course to submit her self to the Queen, and to beg pardon of her Gracious Majesty; Whereunto the Princess answered, *That Submission con-*

fess'd a Crime, and Pardon belonged to a Delinquent; either of which being proved by her, she should then, and not till then, make use of his Lordship's Counsel: Whereupon *Gardiner* told her, *she should hear more anon.* And so with the rest of the Lords went immediately to know the Queen's farther pleasure.

They being departed, the Lady was left alone, without either Servant to attend her, or Friend to comfort her: But after a while *Gardiner* and the rest entred the Chamber, and told her, *It was her Majesty's pleasure that she must presently be conveyed to the* Tower, *and that her Houshold was dissolved, and all her Servants discharged, except her Gentleman Usher, 3 Gentlewomen, and 2 Grooms; and that for her Guard 200 Northern White Coats were appointed that Night to watch about her Lodging, and betimes in the Morning to see her safely delivered into the Custody of the Lieutenant of the* Tower.

The name of the *Tower* struck a deep horrour into her mind, and made her at first look pale, but recollecting her self she spoke thus:

Alas my Lords, How comes it that I have so incensed my Sister and Soveraign? If it be thought to be either criminal or capital to be Daughter to K. Henry, *Sister to* K. Edward, *of sacred Memory, or to be next in Blood to the Queen, I may perhaps incur the severity of Censure, as well as the rigor of the sentence; but otherwise I protest before Heaven and you, I never either in Act or Thought have trespassed against her Majesty, whose pleasure, if it be so that I must be confined, and my Liberty restrained, my humble Suit to you is, that you would be Petitioners to her Majesty on my behalf, that I may be sent unto some other place less notorious; that being a place for Traitors and Malefactors in the highest degree.*

The Earl of *Sussex* replied, that her request was both just and reasonable, desiring the rest of the Lords to join with him on her behalf; upon which *Gardiner* interrupted him, and told him; *it was the Queen's absolute Command that it should be so, and her pleasure was unalterable.* After a little pause, *Well*, says she,

Flebile Principium melior fortuna sequetur, *Injury is*

but

but the tryal of our Patience, and troubles are only Instructions to teach us Wisdom; by the one Falshood from Faith may be perceived, by the other true Friends from Traitors may be easily discerned, Gutta cavat Lapidem ——

Hard things may be mollified, and crooked things straightned; a Rock will in time relent, and Troy *though it stand out long, yet it yields at last: Whilst there is a Sun to set I will not despair of a good Issue;* Non omnium dierum Sol occidit, *shall be still my Comforter,* and with these Words they left her for the present.

That Night the Lady *Elizabeth* spent in Devotion, and the next Morning two Lords brought her word that she must go immediately to the *Tower*, and that the Barge was ready at the Stairs to convey her thither: *For*, says one of them, *the Tide will stay for no body*: Upon which she humbly desired them that she might only have the freedom of one Tide more, and that they would intreat the Queen she might obtain so small a favour: Whereupon it was replyed, That it was a thing that was not possible to be granted. Then she desired that she might write to the Queen, which one of the Lords would not admit; but the Earl of *Essex* being the other that was sent from the Queen, kneeling to her and kissing her Hand, told her, *That upon his own Peril she should not only have the Liberty to write, but as he was a true Man to God and his Prince, he would deliver her Letter to the Queens own hands, and bring an answer of the same, whatsoever came thereof.* Now while she was writing (for it was not a few Lines could sufficiently discover her sorrows, being so great in quantity, and so extraordinary in quality) the Tide was spent, whereupon the Lords whispered together, designing to take advantage of the next Tide; but that was thought inconvenient, because it fell out to be about Midnight, and that being in the Dark, it might be feared she might be rescued and taken from them: Therefore the next Day, being *Palm Sunday*, they repaired unto her Lodging again, and desired her to prepare her self, for that was the last hour of her Liberty, and she must go into the Barge presently: Where-

unto she reply'd, *The Lord's Will be done, since it is her Highnesses pleasure, I am therewith very well contented.* And so she passed through the Garden and the Guard, to take Water, looking back upon every Window, and seeing none that took pity on her Afflictions, said thus, *I wonder whither the Nobility intend to lead me, being a Princess and of the Royal Blood of* England: *Alas! Why being a harmless innocent Woman, am I thus hurried to Captivity, the Lord of Heaven knows whither, for I my self do not.* There was great haste made to see her in the Barge, and great care taken that she should pass by *London* unseen, which was the cause she was much indangered; for the Tide being low, and the Barge-men fearing to shoot the Bridge, were yet forced to do it; upon which the stern of the Barge struck against one of the Arches, and wanting Water grated against the Channel in great danger of being overwhelmed; but God in his Mercy preserved her to a better Fortune. The Lady *Elizabeth* escaping this danger, was landed at the *Tower-Stairs*, commonly called *Traytors-Bridge*, she was very loath to have gone ashore there, representing to them her Loyal Behaviour both to the Queen and State; but being interrupted by one of her Churlish Convoys, she went ashore, but slept short into the Water, and then spake thus: *I speak it before thee O God, having no Friend but thee wherein to put my confidence, here landeth as true a Subject, being Prisoner, as ever landed at these Stairs, since* Julius Cæsar *laid the first Foundation of this Structure: Ye well if it proves so,* said one of the Lords, *it will be the better for you.* As she past'd along, the Warders then attending said, *God bless your Grace*; for which some were rebuked in words, and others fined in their Purses. The Lady *Eliz.* was then delivered to the Charge of the Constable of the *Tower*, who received her as his Prisoner, and told her that he would shew her her Lodging; but she being faint, began to complain of her illness: Whereupon the good Earl of *Sussex* seeing her Colour change, and that she was ready to sink, called for a Chair, but the Constable would not suffer it; upon which she sate down

down upon a stone, at which very time there fell a very great Shower of Rain, the Heavens themselves seeming to weep at her inhumane Usage; the Earl of *Sussex* offered to cast his Cloak about her, but she would by no means admit him: Then Mr. *Bridges* the Lieutenant intreated her to withdraw her self from the storm into some place of shelter, to whom she answered, *I had better to sit here than in some worse place, for God knows, not I, whither you intend to lead me:* At which words looking upon her Gentleman Usher, and seeing his Eyes full of Tears, she told him, *He did not well to disconsolate her with his Sorrow, who had so much Grief of her own, that she did much question whether she had strength enough to support it.*

Being then brought to her Lodging, and lock'd and bolted therein, with some of her Servants, she was much troubled and perplexed, and called to her Gentlewoman for her Book; desiring of God not to suffer her to lay her Foundation upon the Sands, but upon the Rock; so that all blasts of blustering Weather might not prevail against her: saying, *The Skill of a Pilot is unknown but in a Tempest, the Valour of a Captain is unseen but in a Battle; and the worth of a Christian is unknown but in trial and temptation; this earthly Globe, O Lord is but a Theater in which thou hast placed us to see some proof from hence of our sufficiency: Death will assail us, the World will intice us, the Flesh will endeavour to betray us, and the Devil is ready to devour us; but all this and much more shall never deject my Spirit; for thou O K. of Kings art my Spectator, and thy Son Christ, my Saviour Jesus, hath already undergone these Tryals for my encouragement; I will therefore come boldly to the Throne of Grace. There it is I am sure, that I shall find comfort in this time of need: Though an Host should encamp against me, my heart shall not fear; though War should rise against me, in this I will be confident; Thou Lord art my light and my Salvation, Whom shall I fear? Thou Lord art the strength of my Life, of whom shall I be afraid?*

In the mean time the Lords took advice about her, and resolved to set a strict Guard upon her; but the

Earl of *Sussex* was very passionate to hear it, saying, *My Lords, my Lords, let us take heed, and do no more than our Commission will well bear; consider that she is the King our Master's Daughter, and therefore let us use such dealing as we may hereafter be answerable for*: The Lords agreed to his words, saying, *It was well spoken of him*: And so they for that time departed.

Two days after, *Gardiner* making use of the Queen's Name and Authority, caused Mass to be sung in her Chamber against her Will, which seemed to be the greatest Tryal she had till then endured, but necessity having no Law, she was forced to submit to it; and therefore with a settled Countenance she swallowed down that bitter Portion of Indignity.

Now all the Enemies that opposed the Marriage with *Philip* King of *Spain*, being cut off; as the Duke of *Suffolk*, Sir *Thomas Wyat* and his Confederates; and the Lady *Elizabeth* who was much suspected, being in safe Custody in the *Tower*, the Match was soon consummated, for on the 25th of *July* 1554, being St. *James's* day the Tutelary Saint of *Spain*, was the Marriage solemnized, and then were they proclaimed King and Queen with their Styles and Titles thereto appertaining; and great Triumphs and Rejoycings were made at their Royal Marriage.

Thus we may see one Sister in Majesty, the other in Misery; one upon the Throne, and the other in the *Tower*, every day expecting Tidings of her Death. It would be sad to relate what Racking and Examining of poor Men there was, to find out some occasion or other to destroy her: *Gardiner* with several others of the Council came and examined her what conference she had with Sir *James Crofts* being then a Prisoner in the *Tower*, and brought him into her presence on purpose to confront her; charging her, That the Speech she had privately with him, was about her removal from *Ashridge* to *Dunnington* Castle; at first she was somewhat amaz'd, not remembring she had any such House, but having recollected her self, she said, *I do remember*

my

my honourable Lords, that I have such a House, but methinks you do me great Injury thus to press, examine, and produce every petty mean Prisoner against me: If they have been Delinquents and done ill, let them answer it at their own peril, but do not number nor join me with any such Malefactors: As touching my removal to Dunnington, *my Officers and you Sir* James Crofts *being then present, can well testifie, whether any rash or unbeseeming word did at that time pass my Lips, which might not have well become a faithful and loyal Subject. But what is all this to the purpose, my Lords might not I without Offence go to my House at all times when I best pleased?* At which Words the Earl of *Arundel* kneeling down, said, *Your Grace says true, and for my own part, I am much grieved that you should be troubled about Matters of no greater moment. Well my good Lords*, said she, *you sift me very narrowly, but you can do no more to me than God in his Divine Providence hath appointed; and unto him only will I direct my Prayers to forgive you all.*

Sir *James Crofts* kneeling to her, told her, *He was heartily sorry that ever he should see that day that he should be a witness against her, taking God to witness that he never knew any thing by her to be worthy of the least suspicion.*

And notwithstanding there appeared not the least probability of any Crime, and nothing but meer suspicions and suggestions could be objected, yet she was kept close Prisoner in the *Tower*, the Constable not suffering her own Servants to carry up her own Diet, but putting it into the hands of rude and unmannerly Soldiers; of which she complaining to her Gentleman Usher, the Lieutenant not only denied to have it remedied, but threatned to Imprison him if he urged it again. Neither would he suffer her own Cooks to dress her Diet, but put in his own Servants among them; and indeed he was very severe towards her, so that she was ready to sink under the insupportable Burden of his Cruelty: But now it pleased God to raise her up a Friend under this great Oppression: The Lord *Shandois*, then one of her Keepers, moved the Lords of the Council on her Behalf; and by his only

intercession she had the freedom of the Queen's Lodgings, and liberty to open the Casement to take the Air, which before that time she could not possibly obtain.

In the mean time a Warrant came down under the Seal for the Execution of the Lady *Eliz. Gardiner* was the only Inventor and Contriver of this Villany; but Mr. *Bridges* had the honour of her Delivery, for he no sooner received the Warrant, but mistrusting false play, he presently made haste to the Queen; she was no sooner informed of it, but she renounced the least knowledge she had of it, and called *Gardiner* and some others, whom she suspected, before her; blaming them for their inhumane usage of her Sister, and took better care for her future security: And thus was the bloody Counsel of *Achitophel* brought to nought.

While the Lady *Eliz.* was in the *Tower*, there was a little Boy of about four years old, a Man's Child in the *Tower*, that used to bring her Flowers sometimes, as he did [illegible] other Prisoners; upon which the Child was sent for, and they promised him Figs and Apples, and then asked him, *When he was with the Lady* Elizabeth; The Boy answered, *Every day.* Then they asked him again, *when he was with the Lord of* Devonshire, *and what my Lord sent to the Lady by him?* The Child said, *I will go presently and know what he will send her.* But upon this the Lieutenant told him that he should be whipt if he went to them any more. But, says the Child, *I will carry my Lady and Mistress some more Flowers.* Whereupon the Child's Father was commanded not to suffer him to go any more to their Chambers. The next day her Grace walking in the Garden, the Boy peeped in at a Hole and said, *Mistress I must bring you no more Flowers.* Whereat she smiled, apprehending the reason of it. This so angred the Lieutenant, that he commanded the Father to put the Child out of the *Tower.*

After this, *May* 5. 1555. The Constable of the *Tower* was discharged, and one Sir *Henry Benningfield* succeeded in his Place, who was altogether unknown to her Grace, and therefore the more to be feared. This sudden change

change did at first somewhat daunt her, but the same Authority that turned the Constable out of his Office, at the same time released her from that most strict and severe Imprisonment in the *Tower*: For she was conveyed from thence to *Woodstock* under the charge of Sir *H. Benningfield* in Commission with the L. *Williams* of *Tame*, and a hundred Northern Blew-coats to attend her.

These presenting themselves before her, she instantly apprehended them to be her new Jaylors: But at the sight of Sir *Henry*, whom till then she had not seen, she suddenly started back and called to one of the Lords, privately demanding of him, *Whether the Scaffold were yet standing whereon the innocent Lady* Jane *had not long before suffered?* He told her upon his Honour, that it was quite taken down. Then she ask'd another Nobleman, *What this Sir* Henry *was, and whether he thought if a private Murther were committed to his Charge he had the Conscience to perform it?* It was answered, They knew not what he was, but they were perswaded God would not suffer such Wickedness. *Well*, said she, *God grant it, for thou, O God, canst mollifie such tyrannous Hearts, and disappoint all such cruel purposes: And I beseech thee to hear me thy Creature, which am thy Servant and at thy Command; trusting by thy Grace ever so to remain.*

May 19. She was carried from the *Tower* towards *Woodstock*, being that night appointed to lie at *Richmond*; whither she was no sooner come and entred into her Lodging, but all her own Servants were removed, and none but rude Soldiers placed about her Chamber; whereupon she called her Gentleman Usher unto her, desiring him & all the rest to pray for her, for she doubted that she should be murthered that night, & that she had no hope to live till the Morning. Wherewith her Usher being struck to the heart, said, *God forbid that any such wickedness should be intended against your Grace, & if it were so intended, yet certainly that God who hath so favourably protected you hitherto, will defend you still. He is God omnipotent, God All sufficient, God that hath relieved you, God that can help you, and a God that never will forsake all such as put their trust in him. Be of good Courage therefore, and let me*

your Grace be dejected, though Sorrow be here in the Evening, yet Joy will come in the Morning. She thanked him for his comfortable Advice, and added, *Be merciful unto me, O God, be merciful unto me; for my Soul trusteth in thee, yea in the shadow of thy wings, will I make my refuge, until these calamities be over passed.* Hereupon the Usher departed with Tears in his Eyes, but could not rest satisfied till he had acquainted the Lord of *Tame* with the Fears of his Lady: Therefore coming into the Hall, he found Sir *Henry Benningfield* and the L. *Tame* walking together, and singling out the L. *Tame* he spake thus to him, *My Lord, you have been always my good Lord, and so I beseech you to remain; I now desire your Honour unfeignedly to tell me whether any Mischief be intended to her Grace this night, that I and my poor fellows may take such part as it shall please God to appoint us; for certainly we will rather lose our Lives, than that our innocent Lady should be secretly made away.* To which the Lord of *Tame* nobly reply'd, *That all such Fears were needless, for if any such thing should be attempted, he and all his Followers would spend their Blood in her Defence.* And so, blessed be God, they passed that Night in safety, tho' not without great Fear and Trouble.

The next Morning the Country People understanding which way she was to take her Journey, came to several places where she was to pass, praying for her preservation and liberty, and presenting her with Nosegays and such expressions of their love as the Country afforded; and in some Villages the Bells rung, which with the Peoples Acclamations for her Preservation, made the Heavens eccho again, and mightily enraged Sir *Hen. Benningfield*, who called them Villains and Traytors, and beat them back with his Truncheon from coming near her, and committed the Ringers to the Stocks.

The Princess intreated him to release them, and desired him not to be so rigorous to the People; *I cannot endure*, says he, *their Clamours and Outcries, they grate my Ears with their noise; and besides it is not sufferable by vertue of my Commission.* And upon all occasions he still had up his Commission, which the Princess taking notice of, told him, *That he was no better than her Jayler.* The

The very name of Jaylor ftir'd his patience, but not knowing how to help it, he humbly intreated her Grace not to uſe that name; it being a name of diſhonour, and a ſcandal to his Gentry. *It is no matter Sir Henry* (ſaid ſhe) *methinks that name and your nature agree well together. Let me not hear of the word Commiſſion, for as often as you nominate the word Commiſſion, ſo often will I call you Jaylor.*

As ſhe paſt along toward *Windſor*, divers who had been formerly her Servants came to ſee her Grace, and deſired her to tell them whether they were carrying of her: To whom ſhe ſent this ſhort Anſwer, *Tanquam Ovis*, as much as to ſay, *Like a Sheep to the Slaughter.* She lodged that Night at the Dean of *Windſor's* Houſe, and the next at Mr. *Donner's*, where was a great Concourſe of People to ſee her. The next night ſhe came to the L. of *Tames* Houſe, where ſhe was moſt nobly entertained by the Gentry of the Country, who came to congratulate her Safety, and to condole her Miſery; whereat Sir *Henry Benningfield* was highly diſpleaſed, and told them they knew not what they did, neither could they anſwer their Action, ſaying, *She was the Queens Priſoner.* To whom the L. of *Tame* made anſwer, *That he knew very well what he did, that he himſelf was joined in Commiſſion with him, and that her Grace ſhould be merry in his Houſe, and he would anſwer it.*

Sir *Henry* being thus oppoſed, went up into a Chamber where there was a Chair, and two Cuſhions and a rich Carpet for her Grace to ſit on; but he being vex'd to ſee ſuch Princely Furniture for her Entertainment, rather than not be taken notice of, preſumptuouſly ſets himſelf down in the Chair, and called one *Barwick* his Man to pull off his Boots; which being known over the Houſe, he was ſufficiently ſcoft at and derided for his rudeneſs.

The next Day, they came to *Woodſtock*, where the Lady *Eliz.* was no ſooner entred, but ſhe was locked up and bolted as formerly in the *Tower*; whereupon her fears increaſed, the Keeper of the Houſe alſo being accounted a notorious Ruffian, and of an ill life; ready

for

for mischief, and one that waited an opportunity to destroy her, being encouraged by some other great ones at Court, but God prevented all their wicked attempts, and Sir *H. Benningfield* continued the same ill natured Jaylor; only by means of a worthy Knight in *Oxfordshire*, who was also joined in Commission with Sir *Henry*, she had at last the liberty of the Gardens to walk in; but Sir *Henry* lockt and unlockt the Doors himself, not daring to trust any one with the Keys, whereupon the Princess said to him, *Why, are you not my Jaylor now? I beseech your Grace*, said he, *do but forbear that word, I am not your Jaylor, but an Officer appointed by her Majesty to keep you safe. God bless her Majesty*, says the Princess, *and from such Officers good Lord deliver me.*

Many were the Troubles and Dangers of this young Lady, for one Night she had like to have been burned in her Bed, the Fire flaming through the Boards of her Chamber; which some said was kindled on purpose to destroy her, but being espied by a worthy Knight of *Oxfordshire*, it was presently extinguished; but she having well weighed and considered her Danger, said, *Quid tibi retribuam, Domine?* What shall I render unto the Lord for all his Blessings, so favourably from time to time bestowed upon me? And then retiring into her private Chamber, she prayed thus:

"O Gracious Lord God, I humbly prostrate my self upon the bended Knees of my Heart before thee, intreating thee for thy Son's sake to be now and ever merciful unto me: I am thy work, the work of thine own Hands, even of those Hands which were nailed to the Cross for my Sins. Look upon the Wounds of thy Hands, and despise not the work of thy Hands. Thou hast written me down in thy Book of Preservation, read thine own hand writing and save me: Spare me that speak unto thee, pardon me that pray unto thee. The Griefs I endure enforce me to speak, the Calamities I suffer compel me to complain: If my Hopes were in this life only, then were I of all People most miserable. It must needs be that there is another

'another life; for here those live many times longest, 'who are not worthy to live at all. Here the Israelites 'make Bricks, and the Egyptians dwell in the House: '*David* is in want, and *Nabal* abounds, *Sion* is *Babylon*'s 'Captive. Hast thou nothing in store for *Joseph* but the 'Stocks, for *Esau* but the Saw? Will not *Elias* adorn the 'Chariot as well as the Juniper Tree? Will not *St. Baptist*'s Head become a Crown as well as a Platter? Surely 'there is great retribution to the Just, there is fruit for 'the Righteous: Thou hast Palms for their Hands, 'white Robes for their Bodies. Thou wilt wipe away 'all Tears from their Eyes, and shew thy goodness in 'the Land of the Living. How good and desirable is 'the shadow of thy Wings, O Lord Jesus? That is a 'safe Sanctuary to flie unto, a comfortable refreshing 'from all sin and sorrow; whatsoever Cup of Affliction 'this Life make me drink of, it is yet nothing to those 'bitter draughts that thou hast already drank for me: 'Help me, O thou my strength, and thereby I shall 'be raised up: Come thou my Light, and thereby I 'shall be illuminated; appear thou Glory to which I 'shall be exalted: Hasten thou Life by which I shall 'be hereafter glorified. *Amen, Amen.*

Thus did this excellent Lady both devoutly and religiously make use of all afflictions that were laid upon her; but being overwhelmed with an Inundation of Sorrow and Trouble, she humbly petitioned the Council that they would admit her to write to the Q. which at first was denied her, but afterwards freely admitted: Whereupon Sir *Hen. Benningfield* brought her Pen, Ink, and Paper, but would not go out of the Room while she was writing; and when she was weary, he carried away what she had written, and brought it again at his own pleasure; but at last having finished her Letters, he said he would carry them to Court for her. *No*, said she, *one of my own shall carry them; for I will neither trust your self, nor any that belongs to you therein.* Whereunto he replied, *You are a Prisoner to the Queen, I hope there is none of your Servants dare be so bold as to deliver any Letters*

ters of yours to her Majesty, you being in this case: Yes, quoth she, *I have none that are so dishonest but will be as willing to serve me in that case as ever they were. That may be*, said he, *but my Commission is to the contrary. I can by no means suffer it.* Her Grace replied again, *You charge me very often with your Commission, I pray God you may hereafter answer the cruel dealing used toward me.* Then he kneeling down, desired her Grace to consider that he was but a Servant, only put in trust by her Majesty to keep her safe; protesting that if the case were hers he would as willingly observe her Grace, as now he did the Q's Highness. She returned him Thanks, but said, *I beseech God that I may never stand in need of such Servants:* Telling him that his Actions towards her were neither good nor justifiable, nay such as the best Friends he had could not maintain: *I doubt not*, said he, *but to give a good account of my Actions; there is no Remedy but that I must answer them, and so I will well enough I warrant you.*

His being vext and angry at the Lady's words, kept her Letters 4 days before he sent them; but at last he sent for her Gentleman Usher from *Woodstock* Town, and asked him whether he durst deliver his Mistresses Letters to the Queen? *Yes*, said he, *that I dare, and will with all my heart*; Whereupon Sir *Henry*, though unwillingly, delivered the Letters to him.

A while after the Lady *Elizabeth* fell sick, which the Q. understanding, immediately sent two of her Physicians, Dr. *Owen*, and Dr. *Wendy*, to visit her; when they came they carefully administred unto her; and let her Blood; so that in six days time she was perfectly recovered; and so taking leave of her Grace, they returned to Court, where they gave such a large account, both to the Queen and Council, of her humble Behaviour and Allegiance, that the Q. was very much pleased to hear it: Whereupon the Lady's Enemies were very much concern'd, but yet upon all occasions they still endeavoured to incense the Q. against her; telling her. *That they much admired that she would not submit her self to her Majesty, since she had offended her.*

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The Lady *Eliz.* her self also was very much sollicited by divers pretended Friends, to submit her self to the Q. informing her that it would be very well taken, and would also be very conducible to her benefit and further enlargement. They had no sooner spoken, but she most resolutely answered, *I will never*, saith she *submit to any one whom I never offended in all my life; if I am a Delinquent, and have offended, curat Lex, let the Law have its course, I crave no mercy at all, the Law is just and will not condemn me; my Keeper that locketh me up day and night, doth continually molest me; if I were but as free from him as I am from any Guilt or Crime, I should think my self most happy; however God in his good time will either mollifie his heart, or else will move some other to procure my further enlargement.*

The Council understanding her Resolution, sent up for Sir *H. Benningfield* her Keeper and several designs were laid by her Enemies. Great consultation was held about a Marriage for her; the Spaniards of K. *Philip*'s Party, thought it most convenient that she should marry with some Stranger, that so she might have her Portion, and depart the Land; others thought it not safe to send her abroad, but *Gardiner* Bishop of *Winchester*, and another of the Lords of the Council, resolved on a more speedy Course; the one saying, *That the King would never have any quiet in the Realm till her Head was stricken off her Shoulders*: The other added, *My Lords, we have but all this while been stripping off the Leaves, and now and then lopped a Branch; but till such time as we strike at the root of Heresie* (meaning the Lady *Eliz.*) *nothing to purpose can be effected. God forbid* replied the Spaniards, *that our King and Master should once conceive a thought to consent to such a mischief.* Which words some of the Lady *Eliz*'s Friends hearing, they from that time forwards never let slip the least opportunity to solicite K. *Philip* on her behalf; informing him that he could never obtain so much honour as he should have by delivering her out of Prison, which he accordingly not long after effected.

But Sir *Hen. Benningfield* staying long at Court, made the

the Lady jealous that his Business there was not much to her advantage; During his residence there, one *Basset* a Gentleman, and a great Favourite to *Gardiner* came to *Blandenbridge*, within a Mile of *Woodstock*, where there met him 20 Men well appointed, and secretly armed with privy Coats of Mail; all these came to *Woodstock* earnestly desiring to speak with the Princess about some serious and importunate Affairs; but by God's great Providence Sir *Henry* her Keeper had left so strict a charge behind him, that no living Soul should have access unto her upon any occasion whatsoever; no, tho' a Messenger should come from the Council or the Q. her self, he should not be admitted till his return; that they were forced to go away without effecting their design; by which extraordinary Providence it pleased God to draw the means of her Safety even from the Malice of her Adversaries.

When the Lady *Eliz.* was informed of these continual Dangers, her Doubts and Fears increased, insomuch that it is certainly reported, that hearing the Milk-maids singing so merrily Morning and Evening in the Park; considering that their Hearts were so light and hers so heavy, that they were free, and she was in Bondage, their Safety abroad, and her Danger within; she wished even from her Soul, both for the safety of her Person, and security of her Conscience, that no Royal Blood ran in her Veins, and also wished her self a Milkmaid, saying, *That their Case was better, and their Lives more merry than hers, in the State wherein she was.*

About this time it was reported that Queen *Mary* was with Child, upon which there were great Thanksgivings and Prayers for that purpose appointed to be read in Churches: K. *Philip* was chosen by the Parliament to be Protector of the Infant, Male or Female, and yet he still favoured the Lady *Elizabeth*, and her adversity made him jealous of the English Nation, and apprehended that if they aimed at the Life of a Lady, who was Sister to their Q. and Soveraign, they would not much scruple to assault him and his Followers, being Strangers and

Aliens;

Aliens; He did therefore haſten her enlargement, which he happily procured in a few days after.

One time a Popiſh Prieſt came to viſit her, and after ſome Diſcourſe, preſt hard upon her to declare her Opinion of the real Preſence of Chriſt in the Sacrament; to whom ſhe truly and warily anſwered thus:

'Twas God the Word that ſpake it,
He took the Bread and brake it;
And what that Word did make it,
That I believe, and take it.

Before her Departure from *Woodſtock*, having private notice that one Mr. *Edm. Tremain* & Mr. *Smethwick* were put upon the Rack, and ſtrictly examined and urged to have accuſed her, upon her removal from thence ſhe writ theſe 2 Verſes in a Glaſs window with her Diamond.

Much ſuſpected by me,
Nothing proved can be,
Quoth *Elizabeth* Priſoner.

Preſently after this there came an order to bring the Lady *Eliz.* up to Court, upon which Sir *H. Benningfield* with his Soldiers, the L. of *Tame*, and Sir *H. Chamberlain*, were appointed for her Guard by the way; when ſhe came toward *Ricot* the Wind was ſo high, that her Servants had much ado to keep her Cloaths about her, and her hood was twice or thrice blown off from her Head; whereupon ſhe deſired to go to a Gentleman's Houſe hard by to dreſs her Head, which by the violence of the Wind was made all unready: The Requeſt was reaſonable and modeſt, but Sir *Henry* would by no means admit her; ſo that ſhe was fain to alight under a Hedge, and there to dreſs her ſelf as well as ſhe could.

That night ſhe lay at *Ricot*, the next at Mr. *Dorders*, and the third at *Colebrook*, lying at the *George*, whither ſeveral Gentlemen came to ſee her Grace; but by the Queen's Command they were immediately ſent out of Town, to the grief of the Lady and themſelves, not being ſuffered to ſpeak to each other.

The next Day her Grace entred *Hampton Court* on the backſide, the Doors being ſhut upon her, and the Soldi-

ers in their former posture of Guard: She lay there 14 days before any one had admittance to her, in which time many were both her cares and fears; but at length the Sun of Consolation appeared.

The Lord *William Howard* came to her, treating her with great Honour and Respect, condoling with her for her Sufferings, and endeavouring to raise her dejected Spirits with comfortable Expressions; which she received with much joy, and desired his favourable assistance that she might speak with some of the Council; which he readily and willingly effected.

For a while after came *Gardiner* Bishop of *Winchester*, her old Friend (or Enemy) with the Lords of *Arundel* and *Shrewsbury*, and Secretary *Peter*, who with great Humility and Courtesie presented themselves before her Grace; she was not behind in Courtesie, but freely resaluted them again, and said.

'My Honourable Lords, I am glad with all my heart 'to see your Faces; for methinks I have been kept a 'great while from you; having been desolately and a-'lone committed to the hands of a strict and severe 'Keeper: My humble request to all your Lordships is, 'That you would be the happy Instrument of my farther 'Enlargement; it is not unknown to you what I have 'suffered now a long time: I beseech you therefore to 'take me into your loving Consideration.

Gardiner kneeling down, replied, *Let me beseech your Grace but to submit your self to the Queen, and then I doubt not but you would enjoy a happy issue of your Desires.*

'No, said she, rather than I will do so, I will lie in a 'Prison all the days of my Life: If ever I have offend-'ed against her Majesty in Thought, Word, or Deed, 'then it is not mercy but the Law that I require; if I 'yield to ask Pardon, I should then speak against my 'self, and confess a Fault which was never intended on 'my part; by reason whereof the King and Queen 'may then justly conceive an ill opinion of me: No, 'no, my Lords, it were much better for me to lie in 'a Prison for the Truth, than to be at Liberty suspected

'by

by my Prince: She had no sooner spoken thus, but they all departed, promising to declare her Mind to the Q.

The next day *Gardiner* came to her again, and told her, That the Queen wondred she would stand out so stoutly, not confessing to have offended, so that it should seem the Queen's Majesty had wrongfully imprisoned her: *No*, said she, *I never had any such Thought; it may please Her Majesty to punish me as she thinketh good*: Well says *Gardiner*, Her Majesty bid me tell you, that you must tell another Tale before you are set at Liberty: *Alas*, said she, *I had rather be here in Custody with Honesty and Truth, than Abroad at Liberty suspected by my Prince; and this that I have said I will stand to; for I will never belie my self*: *Why then*, says *Gardiner*, *your Grace may have an advantage against me and the rest of the Lords for your long and false Imprisonment*? *What advantage I have*, said she, *God and your own Conscience can best tell, and here before him I speak it, for that Dealing which I have had amongst you. I seek no Remedy, but pray God to forgive you all. Amen, Amen*, says *Gardiner*, and so departed. After this she continued seven days & nights lockt up in her Chamber, not being suffered so much as to see the Queen, tho' they were both under one Roof. But at last, after many Letters, much Suit, and great Friends, she was admitted to the presence of the Queen, whom she had not seen in two Years before.

King *Philip* who had earnestly mediated for her, placed himself behind the Hangings unknown to the Queen, purposely to hear their Discourse.

About 10 a Clock at night the Lady *Eliz.* was sent for into the presence; the suddenness of the Message did somewhat daunt her at first, especially being at that time of night; and therefore she intreated those about her to pray for her, and then went toward the Presence; where being entred, and finding the Queen sitting in her Chair of State, she bowed thrice, and then humbly fell on her Knees, praying for the Health, long Life, and Preservation of her Majesty, and protesting her Truth and Loyalty toward her Person, whatsoever had been malici-

maliciously suggested to her Majesty to the contrary.

Whereunto the Queen answered very sharply, *Then you will not confess your self to be a Delinquent I see, but stand peremptorily upon your Truth and Innocence; I pray God it may so fall out. If not*, replied the Princess, *I neither require favour nor pardon at your Majesty's Hands: Well*, said the Q. *then you stand so stiffly upon your Faith and Loyalty, that you suppose your self to have been wrongfully punished and imprisoned. I cannot*, said the Princess, *nor must not say so to you. Why then*, said the Q. *it seems you will report it to others? Not so*, replied the good Lady, *I have born and must bear the burthen my self, and if I may but enjoy your Majesty's good opinion of me, I shall be the better enabled to bear it still; and I pray God when I shall cease to be one of your Majesty's truest and most loyal Subjects, that I may then cease to be at all.*

The Queen only replied in Spanish *Dios lo sabe*, that is, *God knoweth it*, and so went away, leaving her to be conveyed to her former Lodging.

K. *Philip* having privately overheard the Conference was now fully satisfied of the Innocency of the Lady *Elizabeth*, and perceiving the inveterate Malice of her Adversaries, and her Patience under such a Tryal, he presently endeavoured her Deliverance: In the mean time the Princess remained very solitary, not knowing what the event would be, for she could not gather the least comfort from the words of her Sister: but about seven days after she was discharged of her Keeper, Sir. *Hen. Benningfield*, yet so, that Sir *Thomas Pope* a Counsellor, and Master *Gage* her Gentleman Usher, were made her Overseers.

The change howsoever was most happy; for she was now in free custody in the hands of her loving Friends, with whom she went down into the Country, and there spent the remainder of her Sister's Reign.

Gardiner Bishop of *Winchester*, and others of her Enemies, were very much concerned to observe all their Designs and Devices frustrated; but rather than leave doing Mischiefs they would play at small Game; and because they could not touch the Lady *Elizabeth*, they resolved

reſolved to have a fling at her Houſhold, and thoſe neareſt about her Perſon; for a Warrant was ſent down to fetch away no leſs than four of her Gentlewomen at one time; which the Lady no ſooner heard of, but ſhe ſaid, *They will fetch away all in time.*

But not long after it pleaſed God that *Gardiner* was fetcht away to give account of his Actions, and by his Death the Princeſs lived in leſs Fear and more Quietneſs; of which we ſhall give a brief account.

The ſame day that thoſe two bright ſhining Lamps, Bp. *Ridley* and *Latimer* were burnt at *Oxford*, *Gardiner* invited the Duke of *Norfolk* and others to Dinner, but cauſed the good old Duke to ſtay for it till about Three or Four a Clock in the Afternoon, being it ſeems not diſpoſed to dine till he had heard that Fire was put to the two bleſſed Martyrs. He would not feed his own Body till theirs were conſumed. Between Three and Four a Servant came and informed him of the certainty of it; he no ſooner heard it, but he came out with great joy to the Duke, and ſaid, *Come, now let us go to Dinner.* The meat was ſerved in, and he fell chearfully to it; but before the ſecond meſs came in he fell ſick at Table, and was immediately removed thence to Bed, where he continued 15 days in ſuch Anguiſh and Torments, that he could not void what he received, either by Urine or otherwiſe: Lying in this extremity, Dr. *Day* Biſhop of *Chicheſter*, came to viſit and comfort him; telling him of God's Promiſes, and Free Juſtification in the Blood of Jeſus Chriſt; which *Gardiner* no ſooner heard, but he anſwered, *what my Lord, will you open that Gap now? Then farewell all together: To me, and to others in my caſe you may ſpeak it, but open that Caſement once to the People, and then farewell all together.* He would have ſpoke more, but his Tongue was ſwelled with the inflamation of his Body, that he became Speechleſs, and died a while after.

After the death of *Gardiner*, one or other of this good Lady's Adverſaries dropt away, ſo that her dangers decreaſed, and her fears diminiſhed; and ſo ſhe ſpent the

the Remainder of her Sister's Reign in Thanksgiving and Praises unto God, who had thus mercifully preserved her.

The time of Q. *Mary*'s reckoning being come, there were Reports spread abroad that she was delivered of a Son, and such a one as was suspected to be prepared before; whereof King *Philip* being informed, and scorning that by any such Imposture a Counterfeit Brood should be the Heir of all his Kingdoms, would not depart the Chamber all the time of her Travail, by which means the Plot took no effect; yet the Report of this young Heir made the Bells ring merrily in *London*; but it was afterward known that the Q. never had conceived, nor ever was likely so to do: Whereupon King *Philip* seeing himself frustrated of his expected Issue, and observing such odd shuffling, took his leave of the Queen, to go visit the Emperor, where he staid 18 Months; in which time many dear Children of God mounted up with *Elias* in a Fiery Chariot unto Heaven. The Fire was then hotteſt, and the Flames were then at the higheſt, and the Lady *Eliz.* tho' peaceably settled in the Country, with her loving Friends, was yet much daunted with the fearful Apprehensions of such Extremities.

Cardinal *Pool* and the rest of that Faction, perceiving things go contrary to their Desires, and observing the grief and troubles of the Q's mind to be such that she could not long continue, they, like *Nebuchadnezzar*, heated the Furnace of Persecution yet 7 times hotter than before; for having already burnt 5 Bishops, 21 Doctors, 8 Gentlemen, 84 Artificers, 100 Husbandmen, Servants and Labourers, 26 Wives, 20 Widows, 9 Virgins, 2 Boys, 2 Infants, one whip'd to death, the other sprang out of his Mothers Womb being at the Stake, and was cruelly cast into the Fire again; 64 persecuted, whereof 7 were whip'd to death, 16 died in Prison, and were buried in Dunghils; many in Captivity abroad, leaving all they had only for Conscience sake; yet did not their Fury cease here, for they digged up the Bones

of

of *Martin Bucer*, and *P. Fagius*, at *Cambridge*, and with great Pontifical State, having first degraded them, they committed them to the Secular Power, and then to the Fire: And at *Oxford* they took up the Bones of *Peter Martyr*'s Wife, and buried them in a stinking Dunghil: Nay, in this Fury, the Bodies of King *Henry* VIII. and *Edward* VI. hardly escaped free.

And now they thought all sure, and that the Heretical Faction, as they called them, were with these Bones utterly extinguished; but whilst they thus solace themselves in their supposed Victory over the Truth and People of God, even then did the Hand-writing appear upon the Wall against them; for News came that *Calice* in *France*, a Town of great Importance was taken by the *French*; having belonged to the Crown of *England* 211 Years: And this in it was remarkable, that it was first won by K. *Edward* III. being the 11th K. from the Conquest, and was again lost by Q. *Mary*, who was the 11th from King *Edward* in eight days.

The Q. took this loss to heart, and the People began to murmur; upon which a Parliament was called, and many large proffers were made for the recovery of *Calice*, but all to no purpose. The Q. was struck at the Heart, and the Wound became incurable; she went up and down mourning and sighing all the day long, and being ask'd the reason of it, and whether it were not for grief of K. *Philip*'s departure; *No*, said she, *the loss of Calice is written in my Heart; and there may be read the occasion of my Grief, when after death my Body shall be opened.* This being accompanied with great Dearth and Famine in the Land, much harm done by Thunder on Shore, and by Fire upon her Royal Fleet at Sea, Home Troubles, Foreign Losses, K. *Philip*'s Unkindness, and other Discontentments, brought Queen *Mary* into a burning Feaver, of which she died at St. *James*'s near *Westminster*, on *Thursday*, *November* 17. 1558. and lies buried in a Chappel in *Westminster Abbey*, without any Monument or Remembrance at all.

Q. *Mary* was well inclined of her self, and had not the

the blind Zeal of her Religion, and the Authority of the Clergy overſwayed her, the Flames of their conſuming Fires had not mounted to Heaven ſo oft, and called for Vengeance againſt them.

It is obſerved that her Reign was the ſhorteſt of any King ſince the Conqueſt (except *Rich.* 3.) and yet more Chriſtian Blood was ſpilt in her time for the cauſe of Religion than in any King's Reign whatſoever, ſince K. *Lucius*, the firſt eſtabliſher of Chriſtianity in *England*: and God grant the like may be never ſeen again. *Amen.*

The Cloud thus ſet, the wiſhed for Sun appeared, like a deſired Spring after a ſtormy Winter. The Parliament was ſetting at *Weſtmin.* when News was brought that the Q. was deceaſed, the ſuddenneſs whereof ſtruck the Houſe into amazement; ſome look'd backward to the dead Queen, others forward to the ſurviving Princeſs; but at laſt they reſolved upon the Proclamation of the Lady *Elizabeth*, which was accordingly performed the ſame day; ſhe being then 24 Years, 2 Months, and 10 Days old.

At which time Q. *Eliz.* removed from *Hatfield* to the *Charter-houſe*, and from thence ſhe was Royally attended to the Tower of *London*, and *Nov.* 24. ſhe ſet forward from the Tower to paſs through the City to *Weſtminſter*.

But the Q. conſidering that ſhe was now exalted from Miſery to Majeſty, from a Priſoner to a Princeſs, ſhe very Devoutly and Religiouſly lifted up her hands to Heaven before ſhe would ſuffer her ſelf to be mounted in her Chariot, and ſpake thus.

O Lord, Almighty and Ever-Living God, I give thee moſt humble and hearty thanks that thou haſt been ſo merciful unto me as to ſpare me to ſee this joyful & bleſſed day, and I acknowledge thou haſt dealt as graciouſly & wonderfully with me as thou didſt with thy true and faithful Servant Daniel *thy Prophet, whom thou deliveredſt out of the Lion's Den, from the cruelty of the greedy and raging Lions; even ſo was I overwhelmed, and by thee delivered: To thee therefore only be Thanks, and Honour, and Praiſe, for evermore.* Amen.

Having

Having thus offered up her Thanksgiving to God, she proceeded through the City, where divers magnificent Pageants presented themselves to her view; the throng of the People was extraordinary, and their Shouts and Acclamations as loud as Thunder; many were the expressions of Love that she received, and as gratefully entertained.

For she would many times cause her Chariot to stand still, that the People might have a full view of her; and if among the Speeches that were made to her, any did seem to reflect upon her Praise, a change of Countenance was observed in her, and she would bear it out, and return hearty Thanks to the People for the same.

In *Cornhil* was a Pageant representing the seat of Government, intimating their dutiful Allegiance to her with the general conceived hopes of her Princely Government; when the Speech was ended, she answered, *I have taken notice of your good meaning toward me, and will endeavour to answer your several Expectations.* Being come into *Cheapside*, she perceived some offer of Love, and demanding what it was; one told her Majesty that there was placed *Time*: *Time*, said she *and Time I praise God hath brought me hither*: *But what is that other with the Book?* She was told that it was *Truth, the Daughter of Time*, presenting *the Bible in English*; whereupon she said, *I thank the City for this Gift above all the rest, it is a Book which I will often and often read over.* Then she commanded Sir *J. Parrot*, one of the Knights that held up the Canopy, to go and receive the Bible; but being informed that it was to be let down to her with a silken string, she commanded him to stay: In the mean time a Purse of Gold was presented by the Recorder in behalf of the City, which she received with her own hands, and afterwards attended to a Speech made to her: and then answered, *I thank my Lord Mayor, his Brethren the Aldermen, and all of you: And whereas you request that I should continue your good Lady and Queen, be you assured that I will be as good unto you as ever Queen was yet unto her People: No Will in me is wanting, neither (I hope) can there want any power; as for the Pri-*

vitedges and Charters of your City, I will in discharge of my Oath and Affections, see them safely and exactly maintained; and persuade your selves that for the safety and quietness of you all, I will not spare, if need be, to spend my Blood on your Behalf. God bless you all good People.

As she went along *Fleet-street*, at St. *Dunstan's* Church, the Children of *Christ's* Hospital sat there with their Governours; she was very much pleased at the sight, and calling to mind that it was the Gift of her Brother K. *Edw. 6.* she expresst great delight at the observation of such Charity; saying, *We are Orphans all, let me enjoy your Prayers, and you shall be sure of my Assistance.* As she went through *Temple-bar* the Ordnance of the Tower was discharged with great Joy. And thus she past triumphantly along to *Westminster*, Royally attended with the Nobility of the Kingdom; and a while after was crowned to the Joy of all true hearted Christians.

And here must I beg the Readers Pardon, that (contrary to my first Intention) I cannot without some seeming Injury to her glorious Memory, let pass in silence one of the most renowned Actions of her Reign, and it may be of any other age; the never to be forgotten Spanish Invasion, which shall be related as briefly as possible.

Notwithstanding the Kindness and Respect wherewith *Philip* II. K. of *Spain*, treated the Lady *Eliz.* in her Sisters Reign, as you have heard before; yet afterward, when she came to be Q. and would not comply with his Designs and Interest, he became her most bitter and inveterate Enemy, which he sufficiently discovered in the 31st Year of her most happy Reign, and in the year of our Lord 1588. which some German Astronomers did many years before presage, would be *Annus mirabilis*, or the *Wonderful Year*; and which was in some measure accomplish'd by this unparallell'd Invasion.

The design was no less than the Conquest of *England*, occasioned by the greatness and ambition of *Spain*, the instigation of the Pope, and some traiterous English Fugitives; the Arguments for it were such as these:

That

That ſince it had pleaſed God to beſtow many bleſſings upon the K. of *Spain*, he ought therefore to perform ſomething that might be acceptable to God, and worthy of the Greatneſs and Majeſty of the Catholick King; that the Church of God could not be more gloriouſly and meritoriouſly propagated than by conquering *England*, and thereby extirpating and deſtroying Hereſie, and planting the Roman Catholick Religion therein; conſidering that the Q. of *England* was an Heretick, and excommunicated, and perſiſted ſtill contumacious againſt the Church of *Rome*, &c. and was therefore by all ways and means to be deſtroyed.

And to perform ſo glorious an Enterprize, the Spaniard prepared a mighty Navy of 130 tall Ships, containing 57808 Tun, wherein were 8600 Mariners, 19295 Soldiers, and 2098 Gally-ſlaves; and the Duke of *Parma* deſigned to bring 50000 Soldiers more out of *Flanders* to join with them; they had alſo aboard 2630 great Ordnance, with Boats and Tenders, and all ſorts of Proviſion whatſoever; not forgetting to bring alſo Chains and Whips, and butcherly Knives, to enſlave, torment, and murther the poor Engliſh.

This vaſt Fleet was fully 5 years in preparing, and was ſo exceeding powerful that the Spaniards themſelves were amazed at it, and procured the Pope to chriſten it by the name of the *Invincible Armada*; he himſelf likewiſe contributing a Million of Gold to ſo pious and religious a deſign; and thus with the Pope's Bleſſing, and the Prayers of the Catholicks to God and the Saints for good Succeſs, this dreadful Navy ſail'd ſlowly toward the Engliſh Shore, the Ocean ſeeming to groan with her heavy Burthen: and coming forward, they brought their Fleet into the form of an Half Moon that ſo they might keep cloſe together, intending to have landed at the *Thames* Mouth, that by ſeizing on the Head, they might with more eaſe command the Body of the Kingdom.

The Q. in the mean time was not idle, but in the firſt place proclaimed a Faſt to be kept, requiring all

her Subjects to make humble Supplications to God for Success and Deliverance from this imminent Danger; yet knowing that Prayers without Endeavours are like *Rachel, beautiful but barren*: She with all speed provides a double Guard, one for Land, and another for Sea: By Land she commanded the Trained Bands of the several Countries to be mustred; trained, and prepared upon all occasions; and made the L. *Dudley* E. of *Leicester*, her Lieutenant General, 20000 whereof were disposed along the Sea-coasts; besides which he had two Armies, one of 2000 Horse and 22000 Foot, which was encamped at *Tilbury* near the *Thames* Mouth; the other consisted of 34000 Foot and 2000 Horse, which were near her Person: The Q with a masculine Spirit, like another *Deborah*, came and took a view of her Army; and going about through the several Ranks of armed Men, drawn up on both sides of her, with a Generals Truncheon in her hand, walk'd sometimes with a Martial pace, another while gently like a Woman: It is incredible how much she encouraged the Hearts of her Captains and Soldiers by her Presence, but especially by her most generous and undaunted Speech, which she made in the midst of them, to this effect:

MY Loving People, we have been perswaded by some that are careful of our safety, to take heed how we commit our selves to armed multitudes, for fear of Treachery; but I assure you I do not desire to live to distrust my Faithful and Loving People; let Tyrants fear, I have always so behaved my self, that under God I have always placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects; and therefore I am come amongst you, as you see at this time, not for my Recreation and Disport, but being resolved in the midst and heat of the Battle to live or die amongst you all; to lay down for my God, and for my Kingdom, and for my People, my Honour, and my Blood, even in the dust: I know I have the Body but of a weak and feeble Woman, yet I have the Heart and Courage of a King, and of a King of England *too; and think a foul scorn that* Parma, *or* Spain, *or any Prince of* Europe, *should dare to invade the Borders of my Realm; to which*

which, rather than any dishonour shall grow by me, I my self will take up Arms, I my self will be your General, Judge, and Rewarder of every one of your Vertues in the Field: I know that already for your forwardness you have deserved Rewards and Crowns, and we do assure you on the Word of a Prince, they shall be duly paid you: In the mean time my Lieutenant General Leicester *shall be in my stead; than whom never Prince commanded a more noble or worthy Subject: not doubting but by your Obedience to your General by your Concord in the Camp, and your valour in the Field, we shall shortly obtain a famous Victory over those Enemies of my God, of my Kingdom, and of my People.*

The Queen provided also as good a Fleet as possible, consisting of 140 Ships, divided into three Squadrons, commanded by the L. *Howard* Admiral, Sir *Fr. Drake* Vice-Admiral, and the L. *Hen. Seymour* Rere Admiral; which being ready to sail, this Religious Princess composed this Prayer for their good Success.

MOst omnipotent Creator and Governour of all the World that only seacheth and knoweth the bottom of all hearts and thoughts, and therein seest the true intention of all our Actions: Thou knowest O God, that it is neither malice, nor revenge for any injury offered us, neither desire of bloodshed, nor greediness of gain, that hath been the occasion of raising and setting forth this Navy, but only that necessary care and wary watchfulness, that neither the malice of our Enemies, nor our own over security may bring Danger to us, or Triumph to them: These being the true grounds and reasons of our attempt, as thou O Lord knowest, I humbly beseech thee with bended Knees to prosper the undertaking: command the Winds to assist us, and grant us Victory and Deliverance from this imminent danger, that so all may end in the advancement of thy Glory and Honour, the exalting of thy Name, and the safety of this Realm, with the least loss of English *Blood that may be: To these my devout Petitions Lord give thy blessed assent.* Amen.

When this mighty moving Wood of *Spain* was entred

into the British Seas, and found the Q. so well prepared contrary to their expectation, that they resolved rather to make a chase Fight than lie by it: The Q commanded the Ld. Admiral to make ready 8 of her worst Ships, and to fill them with Wild-fire, Pitch, Rosin, Brimstone, and other combustible matter, which were sent before the Wind and Tide, in the dead of the Night, into the midst of the Spanish Fleet, and the Trains taking fire, made such a dreadful Thunder-clap, that the affrighted Spaniards thinking them to be deadly Inventions, and murthering Engines, raised a sad out cry, and presently weighed Anchor, cutting their Cables for haste, and in the greatest Fear and Confusion imaginable, fell foul one upon the other: Whereupon the Q's Fleet, under *Drake* and other brave Commanders, sunk and took many of them, and drove others upon the Sands; so that of 134 Ships that set sail out of *Lisbon* only 33 returned, and of the 4 Galliasses of *Naples* but 1 returned, of the 4 Gallions of *Portugal* but 1, and of 91 Gallions and great Hulks from divers Provinces only 33 returned: In short, the Spaniards lost in this Voyage 81 Ships, 13500 and odd Soldiers, and above 2000 Prisoners taken in *England*, *Ireland*, and the *Low Countries*; and among the rest *Don Pedro de Valdez*, and several other great Commanders, who were kept for Ransom. It is certainly reported that this *Don Pedro* upon his Examination before some of the Lords of the Privy Council, being asked what was the intent of their coming, boldly answered, *What but to subdue your Nation, and root it out? But what would you have done with the Roman Catholicks?* said the Lords. We meant, said he, to have sent them (good Men) directly to Heaven, as you that are Hereticks to Hell. *But what did you design by bringing so many Whips of Cords and Wyre, as were found aboard your Ships?* said the Lords. We meant, said he, to have whip'd you Hereticks to death that have assisted my Master's Rebels, and have done such dishonour to our Catholick King and People. *And what would you have done with their Children?* said they: Those, says he, that

were

were above 7 years old, ſhould have gone the ſame way with their Fathers, the reſt ſhould have lived, only we would have branded them in the Foreheads with the Letter L for *Lutheran*, and ſo have reſerved them to perpetual ſlavery. This, I take God to witneſs (ſaith the Author Dr. *Sharp*) I received of thoſe great Lords that were at his Examination, and had order to publiſh it to the Army, as I did in my next Sermon.

And thus this great *Armada* that had been ſo many Years preparing with infinite Expence, was in one Months ſpace many times fought with, and at length wholly Defeated, with the ſlaughter of ſo many Men, not 100 of the Engliſh being loſt, and only one Ship, & that of ſmall value: And thoſe of *Spain* that eſcaped having traverſt round about *England*, *Scotland*, and *Ireland*, being grievouſly toſſed, impaired and mangled by ſtorms and wrecks, and all manner of miſeries, returned at length with perpetual ſhame and diſhonour. And thus this mighty deſign came to nought; for which let us never forget to praiſe the Lord.

After this glorious deliverance, this gracious and godly Queen, who ever held Ingratitude a Capital Sin, eſpecially toward her Almighty Protector, as ſhe had begun with Prayer, ſo ſhe concluded with Praiſes, and Thankſgivings; commanding a ſolemn Thankſgiving to be celebrated to the Lord of Hoſts; and compoſed her ſelf a Prayer of Thankfulneſs to this effect:

MOſt Omnipotent Creator, Redeemer and Preſerver of all Mankind; when it ſeemed good to thy Almighty Wiſdom to create the whole Earth; thou didſt divide into four ſeveral parts the materials thereof, which are ſince called Elements; and do all ſerve to continue that orderly Government which thou haſt deſigned them: And all theſe, O God, out of thy moſt ſingular bounty, and unheard of care, thou haſt made to ſerve as Inſtruments to daunt and deſtroy our Foes and to confound their Malice; for which, with bowed Heart, and bended Knees, I humbly return hearty thanks and acknowledgment, and it is not the leaſt part of this great deliverance that

the weakeſt Sex hath been ſo aſſiſted by thy ſtrongeſt help; that my own People have no cauſe to complain of my weakneſs, nor Foreigners to triumph at my ruin, yea ſuch hath been thy unwonted Grace in my days, that though Satan and his Inſtruments have been continually practiſing againſt my Life and State, yet thy mighty hand hath defended us, and thy Wings have covered us, that they have not prevailed againſt us, neither have we received any damage by them, but have cauſe to bleſs and magnifie thy holy Name, that thou haſt cloathed our Enemies with ſhame and the greateſt diſhonour: for which great goodneſs of thine O Lord grant that we may be continually thankful, and ever mindful: And if I may find favour in thine Eyes, be pleaſed, O God, to grant thy countenance and favour to us in my days, that my years may never ſee any change of thy Love and Grace toward me, but eſpecially to this Kingdom: which grant, O Lord, for thy Son's ſake may flouriſh for many Ages after I ſhall no hence and be no more: Grant this O Lord, in the name of Jeſus. Amen.

The Queen was congratulated for this wonderful Deliverance by many other Nations, eſpecially by thoſe of the Reformed Churches, and many learned Men celebrated the ſame in Verſe: but for brevity we ſhall only mention one ſhort one made by our own Country-men.

Octogeſimus Octavus Mirabilis Annus,
Clade Papiſtarum, Fauſtus ubiq; piis.

In Eighty Eight, *Spain* arm'd with potent might,
Againſt our peaceful Land came forth to fight;
The Winds, the Waves, and Fire, in one conſpire
To help the Engliſh, fruſtrate *Spain*'s deſire.

And thus was the Piety and Virtue of this excellent Princeſs at the laſt fully rewarded; and notwithſtanding all the Plots and deſigns of falſe Friends and open Enemies, yet by the bleſſing of God ſhe reigned gloriouſly and victoriouſly 44 years, being gathered to her Fathers in a good old Age of 69 Years; *March* 24. 1602.

In her laſt Sickneſs ſhe gave great aſſurance and hope of her eternal Happineſs to thoſe godly Divines that were about her, manifeſting by her fervent Prayers, and other lively Tokens at their Prayers and Speeches, that

that ſhe rejoyced with the Apoſtle, *That ſhe had fought a good Fight, finiſhed her Courſe, and kept the Faith, hoping for the Crown of Righteouſneſs, which the Lord the Righteous Judge, had laid up for her againſt the great day.*

Upon the moſt excellent Queen *Elizabeth.*

1. *The griefs, the fears, the ſorrows, and the toils;*
The ſlights, tricks, ſnares, that for my Life were laid,
Popes, Priſons, Poyſons, Piſtols, bloody Broils,
All theſe encompaſs'd me (poor harmleſs Maid.)
2. *But I ſtill truſting in th' Almighty's Aid,*
Was ſtill defended by the Power Divine,
My Glory and my Greatneſs was diſplay'd
Almoſt as far as Sun and Moon do ſhine.
3. *God's mingled Service I did re-refine*
From Romiſh Rubbiſh, and from humane droſs;
I yearly made the Pride of Spain *decline,*
France *and the* Netherlands *I ſav'd from Loſs.*
I was Arts Pattern, to Arms I was a Patron,
I liv'd and dy'd a Queen, a Maid, a Matron.

An EPITAPH *on the Death of the moſt Renowned Princeſs Queen* Elizabeth.

IF ever Royal Virtue crown'd a Crown;
If ever mildneſs ſhin'd in Majeſty;
If ever Honour honoured Renown;
If ever Courage dwelt with Courteſie;
If ever Princeſs put all Princes down,
For Temperance, Proweſs, Prudence, Equity:
This, this was ſhe, who in deſpight of Death,
Lives ſtill ador'd, admir'd *Elizabeth.*
Zealous for Truth, jealous of every ill,
Devout to God, and to the Good moſt dear,
Whoſe Virtues like a Candle on a Hill,
Appeared gloriouſly both far and near:
For all the Graces, elſewhere ſingle ſown,
Met all at once in her Chaſte Breaſt alone.
Spain's Rod, *Rome's* Ruin, *Netherland's* Relief,
Earth's Joy, *England's* Jem, *World's* Wonder, *Nature's* Chief.

Remarks upon the LIFE of the most Noble and Heroick Prince, *HENRY* Prince of *WALES*, Eldest Son to King *JAMES* I.

IN this most Illustrious Prince may most clearly be discerned that God's Judgments are only known to himself, and his Thoughts and Determinations are unsearchable; for God having so framed and fashioned him that his most excellent Parts and Gifts in his Youth gave many Presages of his becoming, to his Divine Majesty, from whom he received them, an Instrument of great Honour and Service, to the World a Wonder, and

and to the People of these Kingdoms an exceeding Happiness: yet was he pleased in the Spring of his Years, and the hope conceived of him, to take him to himself and to deprive the World of him; neither could the reason of his short Life (so far as the Eyes of Man could discern) proceed either out of neglect or want of performance of Duties to God, or of Obedience to Parents: To the observance of which Commandment, only the promise of long Life is annexed.

Henry the Son of King *James* and Q. *Anne*, was born at *Striveling* or *Sterling Castle* in *Scotland*, on Tuesday *Feb.* 19. 1594. about three a Clock in the Morning, to the great Joy of the whole Kingdom, and of his Majesties well-willers and Confederates, but especially to the *Phœnix* of her Age, the great and matchless Q. *Eliz.* who did not only send the E. of *Sussex* with rich Presents to the Christning, but he also in her stead gave unto his Highness the Name of *Henry* most Renowned and victorious: After which he was committed to the Custody and Charge of the E. of *Marre*, assisted also by the continual and vigilant Care of the venerable and noble Matron his Mother, unto whom the chief Charge of his Highness Person was given by his Majesty; this Lady having been his Majesty's own happy Nurse many Years before: with whom now his Highness no less prospered and thriv'd than his Royal Father did in the same place and keeping. Thus he continued the strength of his Father and the glory of his Mother a great while in the hands of Women; giving in this his tender Age infallible signs of an Heroic and noble Spirit; no Musick being so pleasant in his Ears as the Trumpet and Drum, and the roaring of Cannons; and no sight so acceptable as that of Muskets, Pistols, and any kind of Armour.

After being taken from the Women, he had divers of good Quality to attend his Person, as the Earl of *Marre* and Sir *David Murrey* Gentlemen of his Highness Bed-Chamber; assisted also by several Lords, Barons, Knights and Gentlemen; and being now about 9 Years

of

of Age, he began to delight in more active and manly Exercises, learning to ride, leap, shoot at Archery, and toss the Pike, all which in those young Years he did wonderfully perform.

Now began those sparks of Piety, Majesty, and Gravity, which were within him to appear more every day; he using a mild and gentle Behaviour toward all, and especially Strangers, before whom if they were noble he used to shew these Exercises, wherein he excelled all of his Age; thereby filling their Hearts with Love, and all their Senses with Delight; departing well pleased that they had seen Prince *Henry*.

About this time the News of the Death of Q. *Eliz.* was brought to the K. by Sir *Robert Cary*, who was the first bringer of it, as also of his Majesty's being Proclaimed King, which was seconded by two honourable Gentlemen, Sir *Charles Piercy* and Sir *Thomas Sommerset*, with a Letter from the Right Honourable the Peers of *England* and the Lords of her late Majesty's Privy Council, presenting their dutiful Service to his Majesty, and wishing a quick dispatch of his Majesty's Affairs, that they might the sooner enjoy his Royal Presence, which the King soon after performed and came to *London*, but the Q. and Prince *Hen.* came not till the latter end of *June*, and then they came to *Windsor*, where they met the King, and what Joy there was at so loving a Meeting, I leave the Reader to imagine.

His Majesty lying at the foresaid Town of *Windsor*, the Prince and some Lords were installed Knights of the Garter: And a little after removing to *Nonsuch*, and from thence to *Oatland*, he began to study his Book hard for two or three Years, yet continuing all his Princely Sports of Hawking, Hunting, *&c.*

In the 14th and 15th years of his Age, he began to be very judicious almost in every thing; drawing nearer to a Majestick Gravity: He was a very reverend and attentive hearer of Sermons, and gave great commendations of the same, he ordered Boxes to be kept at three several Houses, that is, St. *James's*, *Richmond*, and

and *Nonſuch*, cauſing all thoſe who did ſwear an Oath in his hearing to pay Money to the ſame; which Money was afterward duly given to the Poor: He alſo began now to diſcourſe excellent well, asking ſtrange Queſtions and Suppoſitions, both of this and Foreign States, whereby at length he attained to have a reaſonable inſight and Judgment in State Affairs.

In the 16th year of his Age, he was created Prince of *Wales*, Duke of *Cornwall*, and Great Earl of *Cheſter*, with a full Inveſtment into all the Ancient and Great Liberties ever poſſeſſed by any of his Predeceſſors; and with the Joy and Approbation of both Houſes of Parliament, in whoſe Preſence the Ceremony of his Creation was performed.

In the 19th year of his Age he grew more pale than formerly, and was obſerved to be more ſad and retired than uſual, yet he did not much complain, but only of a giddy-lumpiſhneſs in his Fore head; he did often bleed at the Noſe alſo, wherein he found much eaſe till a little before his Sickneſs the Paſſages being ſtopt, this help to his great grief left him. About this time there was great diſcourſe about his Sifters Marriage, of which there were ſeveral Opinions, according to the ſeveral humours of Proteſtants and Papiſts; ſome wiſhing her married to the K. of *Spain*, others to the D. of *Savoy*; ſome to the Young *Landgrave*, and ſome to his Highneſs the Prince *Palatine*: But he following his Fathers well ſetled Affections, did only fancy the Prince *Palatine*, and did advance the Buſineſs, and in ſign of Love did entertain and countenance the *Palatine's* Ambaſſador very much, never reſting till all was concluded.

A while after this, his continual Head-ach increaſing, he had at firſt two ſmall fits of an Ague, which afterward was followed with other very bad Symptoms; yet on the 25th of *Octob.* 1612. it was told him betimes in the Morning, that Mr. *Wilkinſon*, one of his Father's Chaplains, was ready to preach the Morning Sermon (which was uſually about ſeven a Clock) if his Highneſs would pleaſe to hear him; he no ſooner heard it,

but

but though he found himself very drowsie and ill, he presently made himself ready; for he was wonderfully pleased with Master *Wilkinson*, ever since the time he heard him preach a Sermon of Judgment, which his Highness so well liked of, that he many times spoke of the same, affirming it to have been so excellent that he in a manner shewed them the day of Judgment before their Eyes.

And herein we may admire the wonderful Providence and Goodness of God, who did at this time provide for him a Sermon of Mortification or rather of Preparation; for the Time, the Text, the powerful Delivery, the Method, and all, were so proper and suitable to his Funeral approaching, as if an Angel from Heaven had come to warn the Prince of his Death, which happened but a few days afterward: so truely and excellently did the Preacher thunder out and demonstrate the mortality and misery of Mankind, but especially of Princes; His Text was in *Job* 14. 1. *Man that is born of a Woman, is of short continuance and full of Trouble.* From whence he discoursed of our miserable entrance into this World, our short continuance therein, and the miserable Sorrows and Troubles we are subject to in this World, in which the calamities of all conditions were excellently discovered, but especially of Princes and great Persons.

Sermon being ended, the Prince highly commended it, being very attentive all the while, and then went to *White-hall* and heard another Sermon with his Father, which being done, they went to dinner: his Highness seeming to have a reasonable good Appetite, yet looking exceeding pale and ill, with hollow ghastly dead Eyes, which was observed of many; after dinner he was taken with a sudden sickness and faintness of the heart, as also with a shaking great heat, and head ach, which never left him till his death, so that he was now forced to take his leave, and retire to his Bed, where he grew every day worse and worse.

The Archbishop of *Canterbury* understanding the dangerous

dangerous condition of the Prince, made haſte to ſee him; who after ſome common diſcourſe, obſerving ſo much care taken for the mortal Body, and ſo little for the immortal Soul, he asked his Highneſs, whether there had been any Prayers in his Chamber ſince his Sickneſs? *No*, ſaid the Prince, *There was no opportunity, by reaſon of the great care and toil of the Doctors, Apothecaries, and Chirurgions about me, ſo that no Body hath, as yet, mentioned it; but for all that*, ſaid he, *I have not failed to pray privately by my ſelf.*

The Archbiſhop being well pleaſed to hear him ſpeak thus, asked him, If his Highneſs did deſire to have Prayers in his Chamber for the future? This he willingly conſented to, asking him which of his Chaplains was there preſent; and underſtanding Dr. *Milbourn*, Dean of *Rocheſter* to be there, he deſired he might be the perſon; as being one whom for his Learning, Piety and profitable Preaching he ever affected and reſpected above the reſt.

The Archbiſhop being unwilling to diſturb his Highneſs, ordered the Dean to pray by his Bed-ſide; who ſpeaking ſomewhat low, fearing to offend his diſtempered head, the Prince deſired him to ſpeak aloud, and repeated the confeſſion of his Faith word by word after him: and from this time, the aforeſaid Dean continued to pray daily with him till his departure.

The next day his Highneſs diſtemper increaſing very much, the Archbiſhop came to viſit him again in haſte, where finding him in extream danger, he thought it high time to go about another kind of cure; and therefore firſt asked him mildly and gently how his Highneſs found himſelf ſince his departure; at whoſe reply, finding all things very bad, he began further to diſcourſe with him, giving him many reaſons why we ought not to fear death; and that the meditating of it would not bring it the ſooner, but rather prepare and arm us ſo much the more againſt it; and then he proceeded to diſcover the excellency and immortality of the Soul, with the unſpeakable joys prepared for God's Children;

Childrens, as also the baseness and misery of the earth; with all the vain, inconstant, momentary and frail pleasures thereof, in respect of heavenly Joy; with many other excellent discourses against the fear of Death.

Having thus prepared the Prince to hear him, he acquainted him of the exceeding great danger of Death wherein he was, and altho' it might happen he might recover, (as he hoped he would) yet that it may be he might also dye; and that since it was an inevitable and irrevocable sentence, *that all must once die* sooner or later, Death being the reward of sin; he asked his Highness, if it should fall out that he must now die, whether he were willing and well pleased to submit himself to the Will of God? To which he answered, *Yes, with all my heart.* Then the Arch-bishop demanded some questions of his Religion, and the Church wherein he lived, of his Faith in Christ only, and of being assured of the Remission of all his Sins by him and in him, without any merits of his own? which he professed *he did, hoping and trusting only therein*: then of the resurrection of the Body, Life Everlasting, and the Joys of Heaven; all which he confessed and believed, *hoping with all Saints to enjoy the same*: This conference with a great deal more the Arch-bishop had with him; after which, fearing he should too much disquiet him, with many good exhortations he took his leave for that time.

This day, being *Nov.* 5. a day of everlasting remembrance and thanksgiving for our deliverance from the Gun-powder-Treason, order was sent to all Churches to pray for his Highness; until which time his great danger was unknown to the People, but now their Prayers were earnestly and constantly for his Health, which they continued even till his Death.

He would many times call upon Sir *David Murrey*, the only Man he trusted, crying out, *David, David, David*, who when he came to his Highness to know his Pleasure, the extremity of his Pain, and stupefaction of his senses did so hinder his speech, that he sighing would reply, *I would say somewhat, but I cannot utter it*; which speech

ſpeech he often uſed, as long as he had any perfect ſenſe or memory.

The next day being extream ill, Sir *David Murrey* came to him, entreating him, if he had any thing that troubled him, to ſpeak it in time; but his Spirits being overcome, and nature weak, he was able to ſay but very little, only he ſtrictly charged him to burn a parcel of Letters in a Cabinet in his Cloſet, which preſently after his death was done accordingly: The next morning his Highneſs fell into a fainting and ſwounding, ſo that he ſeemed twice or thrice to be quite gone; upon which there was wonderful weeping, and crying out in the Chamber, Court, and the Streets near-hand; yet he revived again, and many Medicines were tried anew, and among the reſt Sir *Walter Rawleigh* ſent a Cordial from the *Tower*, which with the Leave and Advice of the Lords of the Council, after it had been taſted and proved, was given unto him, but in vain, only that reviving that ſpark of Life which remained, it brought him into a Sweat, after which he had ſome little reſt, but there was no Remedy, Death would be the Conqueror; for preſently after he became extream ill again, his ſight and ſenſes failing, and infallible ſigns of Death approaching. In which extremity, the Arch-biſhop of *Canterbury* being preſent, ſeeing now or never was the time to adminiſter ſome ſpiritual comfort to his Highneſs, if he had yet any ſenſe remaining, came to him, and repeated all that he had ſaid to him the day before when he was in his perfect ſenſes, and then he called aloud in his Ear to remember Jeſus Chriſt, and to believe, hope, and truſt only in him, and with aſſured confidence of Mercy to lift up his Heart, and prepare himſelf to meet the Lord Jeſus, with many other heavenly exhortations, calling yet louder thrice together in his Ear, Sir, *Hear you me, hear you me, hear you me, if you hear me, in certain ſign of your Faith, and hope of the bleſſed Reſurrection, give us for our Comfort a ſign, by lifting up your hands.* Which he did, lifting up both his hands together; then he deſired him to give him another ſign by

lif.ing

lifting up his Eyes, which having done, they let him alone, for the Archbishop had with streams of Tears poured out at his Bedside a most zealous and earnest Prayer; and all the while also from three a Clock in the Morning till night that he died, there was continual Prayer in the House for him, as well as in other places where the danger was known.

Thus did he lie patiently striving betwixt Life and Death, till about 8 a Clock at Night, and then meekly and quietly yielded up his Spirit to his immortal Saviour and Redeemer: being attended with as many Prayers, Tears and strong Cries as ever Soul was, on *Friday Nov* 6. 1612. being about 18 years old. And thus did we lose the delight of Mankind, the expectation of three Nations, the strength of his Father, the glory of his Mother, and our Religions second hope.

On *Thursday Dec.* 3. was the time for solemnizing his Funeral at *Westminster-Abby*, where the A. Bp. of *Canterbury* made a most excellent and passionate Funeral Sermon; his Text was in *Ps.* 82. 6, 7. *I have said ye are Gods, and all of you are Children of the most high; but ye shall die like Men, and fall like one of the Princes.* Wherein, after having discourst admirably of the vanity and uncertainty of all men and things in this World, whether high or low, rich or poor, he proceeded to shew the exceeding measure of happiness and felicity this godly, and religious Prince had attained to by death, beyond those that out-lived him; many of whom being loaded with many more sins it did endanger their Passage, either to perish by the way, or with great difficulty, or much striving and labour to arrive to that blessedness, which he betimes with ease attained.

To conclude, it may not be unfit to give a brief character of the Person, Qualities, and Virtues of this excellent Prince: He was of a comely tall Stature, about 5 Foot 8 Inches high, of a strong, streight well made Body, of an amiable, majestick Countenance, a piercing Eye, a most gracious Smile, and a terrible frown, yet very courteous, loving and affable to all; he was naturally

rally shamefac'd and modest, and very patient, which he shewed both in Life and Death; he was slow to anger, and when he was most offended, he would by overcoming himself say nothing; he was merciful after he had a little punished the Offender, neither did he Judge rashly, but after due examination of both parties; Dissimulation he esteemed most base and unworthy, especially in a Prince, never enduring to flatter any, or to use those kindly that deserved not his Love; he was quick to conceive any thing, not rash, but mature in deliberation, yet most constant when he had resolved; he was true and just of his Promise, and most secret & reserved even from his Youth, and of a close disposition, not easily to be known or pried into; he was of a Noble, Heroick, and Undaunted Courage, thinking nothing impossible to be done that ever was done by any; a few fair words prevailed more with him than all the threats in the World; he was very pitiful and tender hearted to any in misery, whom upon their Petition he always helped and relieved some way or other.

He was most zealous in his Love to Religion and Piety, and his heart was bent (if he had lived) to have endeavoured to compound and quiet those unkind Jars and Differences that were among Religious Men. He shew'd his Love to good Men, and hatred of evil, in encouraging good Preachers, and slighting the vain glorious, in whom above all things he abhorred flattery; loving and countenancing the good, and never speaking of the idle and loitering, without anger and disdain; in which he shewed he had a mind much inclined to goodness and all kind of Virtue, which was the cause he one Day uttered this Speech to his Chaplain the Dean of *Rochester, That he thought that whereas he, and others like him, did, as usual, look him in the Face when they came first into the Pulpit, their Countenance did as it were say to him, Sir, You must hear me diligently! you must have a Care to observe what I say.*

He was constant in observing the Prayer time duly before Dinner and Supper, which till his Death he never willingly omitted, what ever haste he had, or were it never so late.

He was very conscientious of an Oath, so that he was never heard to take God's name in vain, nor any other Oaths which may seem

seem light, much less such horrible Oaths as are too common; witness the A. Bp. of *Canterbury* in his Funeral Sermon, wherein he remembred that ever memorable Answer of his Highness, to one (who greatly rejoyced that his Highness was no Swearer) asking him why he did not swear in play as well as others, to his eternal praise replyed, *That he knew no Game worthy of an Oath.*

He never failed to sacrifice daily the first of his Actions to God by Prayers and Devotions, continuing in them with all demonstration of Reverence, without any diversion or distraction; he always cherish'd such in whom he found ability to teach, and Piety to express in their Lives the Fruits of their Doctrine: He was so resolved to continue immutable in the Religion he professed, that long before his Death he solemnly protested that he would never join in Marriage with a Wife of a contrary Faith: For he hated *Popery*, with all the Adjuncts and Adherents thereof, yet he would now and then use particular Papists very kindly, thereby shewing that he hated not their Persons but Opinions. He was resolved (if he had lived) to have made choice of a Chaplain of his own, a Man in years, grave and sound in Divinity, well learned, and of good Discretion, Experience and Wisdom; by whose advice in all matters Spiritual, and tending to the rectifying and guiding of his Spiritual Condition, he intended to receive continual direction.

He was careful to obey the King his Father in every thing, being also very diligent to observe and honour the Queen his Mother as much as possible: He was so wise to know and not to know, to see and not see many things that were said and done, and tho' sometimes out of his own Inclination, or the incitation and persuasion of others, he repaired to Court, and moved the King in some things either concerning the Kingdom, his own Affairs, or that of others, yet with the least Word, Countenance, or sign given him of his Majesty's disallowance, he would presently desist from further pursuit of it, being either satisfied that it was disagreeing to his Majesty's pleasure, or if not, yet had he such a resolved Patience, that he neither by Word nor Deed discovered the least sign of being displeased or discontented; nay he was so truly affected to please his Father, as he resolved sometime before his Death, that because he would not give the least distaste to his Majesty, he would concern himself with no Business but only of his own Affairs and the state of his Household.

And indeed his Care and Wisdom was very great in governing of his House and Revenues, seeing most things done himself, and there were scarce any of his Household Servants, whom he did not know by name: Amongst whom there was not one known or suspected Papist; his Care being so great that all Communicants names should be written down, that he might know if there were any that would not receive the Sacrament.

So that I may most truly affirm that no Prince's House did ever exceed his: He left his Revenues encreased by some Thousands by

by the Year; ſparing he was, yet where either Honeſty, Deſert, or Poverty did move him, he was very liberal, neither was he ever known to promiſe or give away any thing but upon mature Deliberation.

He was loving and kind to Strangers, whoſe Hearts upon ſmall Acquaintance he eaſily gained. What ſhall I ſay more of him? above all this he had a certain extraordinary Excellency, which is not to be expreſt; and which he had gathered from his Fathers admired Book, called, *Baſilicon Doron*, and dedicated to him in his Youth.

As he was a Man, no queſtion but he had his Imperfections as others, which we are bound rather to cover and conceal than diſcloſe; yet certainly whatever they were, he had ſuch a number of noble Virtues to cover and weigh them down, that they cannot be perceived; wherefore ſince he is now gone, let us leave him: For his good Life in general, his unfeigned Love to Religion, his Love to good Men, his ſound and ſaving Knowledge, and his practice of the ſame; his attentive and reverend hearing of the Word, and his meek and humble Spirit, eaſily wrought upon thereby, give us very great and comfortable hopes of the Bleſſedneſs of his eternal Condition, where all Sickneſſes, Croſſes and Afflictions do no more annoy; where he ſhall hunger and thirſt no more, where all Tears are wiped from his Eyes, and where he now enjoys the full fruition of God and Jeſus Chriſt, in the Company of Millions of Angels and Saints World without end. Amen. Out of his Life written by one of his Highneſſes Servants.

An EPITAPH on the moſt Noble *HENRY* Prince of *WALES*.

HEre lies (dry Eyes read not this Epitaph)
Here lies Great Britain's *ſtay, great* Jacob's *ſtaff;*
That ſtately Top-bough of Imperial Stem,
World's richeſt Jewel, Nature's rareſt Gem;
Mirrour of Princes, Miracle of Youth,
All Virtues Pattern, Patron of all Truth;
Refuge of Arms, ample Reward of Arts,
Worth's Comforter, mild Conqueror of Hearts,
The Churches Tower, the Terror of the Pope,
Heroick HENRY Atlas *of our Hope.*

Another.

WHen great French Henry *Fates bereſt,*
His Name and Fame to ours he left;
As ableſt Atlas *then to prop*
The weight of Worth, the World, the World of Hope.
But England's *Sins (a heavier Load)*
So overlaid his Shoulders broad,
That cruſhed down, he here lies dead.
So Hope is fallen, and Worth is fled.

Remarks

Remarks upon the LIFE

Of the Young

Lord *HARRINGTON*,

Baron of Exton.

JOhn Lord *Harrington* was eldest Son of the Lord and Lady *Harrington*, to whose Care and Tuition King *James* committed the Education of the Lady *Elizabeth*, his Eldest Daughter, who was afterward married to the Prince Elector *Palatine*; They were both Persons Eminent for Prudence and Piety, who took great Care to bring up this their Son in Learning and Piety; and this Young

Young Lord in kindness and gratitude to his Parents became an honour to them.

He was of a sweet Nature, a strong Memory, and a quick Wit, and very ready to learn; so that in a short time, he read and understood Greek Authors excellent well; he spoke Latin very well, and wrote it in a clear and elegant Stile; and could readily and freely converse with Strangers in the French or Italian Tongue: he understood the Spanish Authors he read; and was well read in the Mathematicks, Philosophy, and Logick; and made good progress in the Theory of Navigation and Military Discipline; so that he wanted nothing but the practice to make him expert in both.

His knowledge and understanding in Divine Matters, & the Mysteries of Salvation, was very admirable; so that no question of this kind could be propounded but he could immediately speak very fully & satisfactorily to it.

When he was well grounded in Religion and Learning, his Noble Father sent him abroad to travel both into *France* and *Italy*, that so he might have Experience joined to the Knowledge which he had attained; and for a Tutor and Guide to him, he sent one Mr. *Tovy* with him, a Grave, Learned, and Religious Man, and formerly chief Master of *Coventry* Free-School.

But how dangerous it is for religious Gentlemen to travel in Popish Countries, may appear by the Example of this Young Nobleman and his Tutor, whose heavenly Zeal for the truth and soundness of Religion, being observed by the Jesuits, they contrived to destroy them both by a slow working Poison, that since they could not corrupt their Minds, they might infect their Bodies, and bring them to their Graves: Mr. *Tovy* being Aged, died of the Poison as soon as he came into *England*, but the L. *Harrington* being young of a strong Body, and in the prime of his Age, bore it out better; yet the violence of it appeared in his Face presently after his return, and not long after hastened his immature Death.

He was very remarkable for Chastity and Sobriety, insomuch

Insomuch that he was never heard to utter any unchast or unseemly Word, which was the more to be admired, because he was in his heat of Blood and lived at Court, and had also been a Traveller in those Countries which are Schools of Uncleanness, from whence few return such as they went out, but of modest become debauch'd, and if unchast before, are made seven fold worse than they were: But this our Nobleman was as the Fish that is fresh in Salt Waters, and kept himself undefiled, like *Lot* in the midst of *Sodom*, and indeed he took the right way to preserve his Chastity, by avoiding the incentives and provocations to Lust; for he spent not his time in courting of Ladies, and contemplating the beauty of Women, which are the Bellows of Lust and the Baits of Uncleanness, but preferred his Books before their Beauty, and chose Men of Parts for Arts and Arms to be his Associates and Companions.

He was also very temperate in his Diet, avoiding Feasting, and was frequent in Fasting, hating Idleness and much Sleep, the two Nurses of Uncleanness; and in the Night when awake, he exercised his thoughts upon heavenly Meditations to prevent Temptations.

He was very just as far as he had occasion to discover it, he dealt honourably and honestly with all Men with whom he was concerned: And whereas his Father by his extraordinary noble House-keeping, and other publick and private occasions, had contracted great Debts, he was very careful and solicitous to discharge them; giving power to his Executrix to sell part of his Land if need were, thereby speedily to satisfie the Creditors; and when the Writings were drawn up, being ask'd whether he consented to it? He answered, *Yes with all my heart, for my Honour and my Honesty are my nearest Heirs.*

But his Piety and Religion did far exceed all these his Moral and Natural Accomplishments: This was the Temple that sanctified the Gold, and the Altar that sanctified the Offering, and this appeared both in his private and publick Exercises of Godliness, which were very rare in a Young Man, more rare in a Nobleman,

bleman, and hardly to be found in any Man; for he usually rose every Morning about 4 or 5 a Clock, seldom sleeping above 6 hours: As soon as he was awake, his constant care was to put his Soul in order; offering the first fruits of the day and of his Thoughts unto God, thereby to fit himself for Holiness all the day after.

Being ready, he read a Chapter and then went to Prayer with his Servants in his Chamber; and afterward commonly spent an Hour in reading some Divine Treatise to enliven his affections and increase his Knowledge: Before Dinner he read a Chapter, sung a Psalm, and went to Prayer with his Family; and after Supper he also sung a Psalm and prayed with them, and besides these publick Duties, he prayed privately in his Closet every Morning, and then retired for some hours to some serious study: The residue of the Morning he spent in conversing with his Friends, riding the great Horse, or some other noble and honest Recreation till Dinner.

After Dinner he retired again to his Closet, to meditate upon some Sermons that he had lately heard, if he had opportunity to do it, and sometimes he read Histories, Mathematicks, and Military Discipline, wherein he attained to great knowledge.

After Supper when he had pray'd with his Servants he withdrew himself into his study, where he kept a Diary or Day-Book, wherein he recorded what he had done that day, how he had offended and what good he had done; what Temptations he had met with, and how he [illegible] and observing his Failings he [illegible] before God for them, and then retired [illegible] to rest; and to prevent Evil Thoughts before [illegible] that waited upon him in his Chamber [illegible] of the Holy Scriptures to [illegible] practised for four years before [illegible]

[illegible] in Private and [illegible] to [illegible] all [illegible] day [illegible]

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After Supper when he had pray'd with his Servants he withdrew himself into his study, where he kept a Diary or Day-Book, wherein he recorded what he had done that day, how he had offended and what good he had done; what Temptations he had met with, and how he resisted them; and observing his Failings he humbled himself before God for them, and then retired himself to rest; and to prevent Evil Thoughts before his sleep, one that waited upon him in his Chamber read a Chapter or two out of the Holy Scriptures to him: And this he continually practised for four years before his Death.

And as he was careful to Worship God in Private and in his Family, so his Care was no less in Publick also, for he was a most religious observer of the Lord's day, both in publick and private Duties, yet preferring as

he often professed, the publick most; so that tho' he had an Houshold Chaplain, yet he frequented the publick Assemblies twice a day even while he lived in the Court; and if he happened to be in a place where there was no Sermon near, he would ride three or four Miles to hear one: After Sermon he constantly withdrew privately for half an hour to meditate upon what he had heard. And after Evening Sermon, two of his Servants usually writing the Sermons, repeated them both before Supper, and such was his Memory, that he could remember and speak of more than they had written, and wrote them down in his Book, and then prayed himself with his Family, wherein he had an excellent Gift; and by way of Preparation to the Sabbath, he used every Saturday Night to call himself to account how he spent the Week preceeding, and accordingly humbled himself for his Failings, and sins of Infirmity, and also returned Thanks and Praises to God for the Mercies received from him; and on the Lord's Day in the Morning, he used to repeat to his Servants those Sermons which he had heard the Lord's Day before.

He often received the Sacrament of the Lord's Supper; and to fit himself to feast at the Lord's Table, he kept a private Fast the Day before, and then survey'd his Carriage that Month out of his Diary, and spent the whole Day in Prayer, Meditation, and Self-examination, observing how it was with him since his last Receiving, what Progress he had gotten over his Corruptions: And thus he spent the whole Day, not coming out of his House till about Supper time.

In the Morning before he received the Sacrament he read 1. Cor. 11. wherein is contained the Institution of the Lord's Supper; and to his Servants that were to communicate with him, he read a little Treatise, wherein the right manner of Preparation was contained; and besides these Monthly Fasts, he kept many other Days of humbling his Soul upon several occasions.

He was exceeding attentive in hearing the Word of God preached, and carried himself very reverently

there in

therein, knowing that he was in the Presence of God, who is no respecter of Persons, and that he heard not the Word of a Man but of God; shewing thereby that when he came to hear he willingly laid down his Honour at the Feet of Christ, and to avoid ostentation or outward appearance in private Duties, he never admitted any one either to Prayer or Repetition of Sermons with his Family, but only one Friend, who was most intimate with him. And thus was this holy Servant of Christ blameless and pure, and a Child of God without rebuke in a naughty and crooked Generation, amongst whom he shined as a light in the World, holding forth the words of Life, that he might rejoyce in the Day of Christ, that he had not run in vain, nor laboured in vain.

He manifested the truth and sincerity of his Religion, by his Love to all that were truly religious, especially to Faithful and Painful Ministers, and by his Mercy and Charity to needy Christians and poor Members of Jesus Christ.

After his return from his Travels, by way of thankfulness to God, he gave yearly by the hand of a private Friend, Twenty Pounds to the Poor; and the second Lord's Day after his Landing in *England* (having spent the Day before in Fasting, Prayer, and Thanksgiving, with Mr. *Tony* his Tutor) he heard the Sermons, received the Sacrament, and gave five Pounds to the Poor of the Parish; he also gave Forty Pounds more to be bestowed upon poor Ministers and other Christians, for the relief of their necessities; yea, such was his Compassion and Mercy, that he gave the Tenth part of his yearly allowance, which was a thousand pounds a year to Pious and Charitable Uses, besides much more which he gave occasionally as he travelled, walked abroad, and at other times; and all his other Graces were much beautified and adorned with that most admirable Grace of Humility, which is seldom found in Persons so honourable and so honoured both by God and Men.

From the first day of his last sickness, he very strongly apprehended the approach of his death, and therefore

accordingly prepared himself for it, tho' others thought of nothing less; and besides his private Meditations, he frequently called others to pray with him, and prayed often himself, making confession of his sins, and professing his Faith and undoubted hope of Salvation by Christ; saying often, *That he feared not Death in what shape soever it came.* He uttered many Heavenly Speeches, desiring to be dissolved, and to be at Home with God and his Father; professing not above two hours before his Death, *That he still felt the assured Comforts and Joys of his Salvation by Jesus Christ:* And when Death approached, he breathed forth these longing Expressions: *Oh that Joy! Oh my God when shall I be with thee.* And so in the midst of these Heavenly Desires, he sweetly and quietly resigned up his Spirit unto God, *Anno* 1613; and of his Age 22.

An EPITAPH *on the Virtuous and Religious Lord* HARRINGTON.

HEre Honour, Youth, and Piety,
All in one Grave together lie
In this Lord, whom Heaven did remove
From Life on Earth, to live above;
He was a Christian throughout,
And though a Courtier yet devout:
And though a Traveller stood fast
In his Religion to the last:
Nor Priest nor Jesuit could ever
Move him, but he did still persever,
Like a House founded on a Rock,
He did endure the force and shock
Of all Temptations: And still he
Came off from all victoriously;
And tho' Death now hath stopt his Breath,
Yet he thro' Christ hath conquered Death.

Conclusion

Conclusion.

WHerefore (as the Apostle saith) *seeing we are compassed about with so great a Cloud of Witnesses, let us run with Patience the Race that is set before us, Looking unto Jesus, the Author and Finisher of our Faith; who for the Joy that was set before him endured the Cross, despising the shame; and is now set down at the right Hand of the Throne of God.* And let me perswade young Persons, if possible, to endeavour to revive that Spirit of serious Religion and Piety, which we may observe was in these young Persons before mentioned, though it seems utterly extinguished in this vain and trifling Age: Let them aspire to other kind of Accomplishments than are now admired, that so it may please the Almighty to bless us, and to divert those dreadful Judgments which our great and crying Iniquities have deserved. To which may the God of Heaven say, *Amen.*

A Prayer for the use of Young Persons.

O Almighty Lord God, I thy poor Creature confess my self unworthy of the least of thy Mercies, which thou hast continually bestowed upon me; I prostrate my self before thy blessed Majesty, beseeching thee in the name and for the sake of thy dear Son Jesus Christ, to blot out my Transgressions, by which I have offended thy Divine Majesty: Forgive, O Lord, the sins of my Youth, which I have committed with an high hand against thee; and be pleased to strengthen me, that I may stand fast in this Prophane and Atheistical Generation; and grant that I may be delivered from that unbelief and Atheism which hath so dreadfully prevailed over Young Persons in this last and worst Age of the World: O let it never shake or stagger my Faith, that thy Works recorded in Holy Scripture so far transcend Nature, and that the mysteries of Religion soar so much above humane Reason; but let me consider, that this rather demonstrates Faith to be Faith, and thee O God to

be the only true God; for Faith cannot be Faith if Reason comprehend it, neither can God be God if Nature can limit him: And that I am averse from embracing thy Gospel, is it not because it crosseth and checketh my Youthful Dispositions and Inclinations to Evil? And the reason is evident, because thy Law is holy, just, and good; but I am wicked, prophane, and impure: but yet, O God, I have a Law in my Mind that contends the Law of my Members and Lusts: assist me therefore by thy Spirit, that it may overcome the law of sin and death; deliver me from my sinful self, that I may sow unto the Spirit, and so may of the Spirit reap Peace, Joy, and Life everlasting. Bless O Lord, my Parents, Friends, and Relations, and give us all thankful Hearts for all thy inestimable Favours and Blessings, and let us walk so to thy Glory in this Valley of Tears, that we may all meet with joy in thy everlasting Kingdom with Saints, and Angels for evermore. Amen.

The Young Man's *Divine Meditations*: in some Sacred Poems upon Select Subjects and Scriptures.

THE GIFT.

If thou knowest the Gift of God, &c. John 4. 10.

1. THis is the Gift, thy Gift oh Lord!
The Token of thy dearest Love,
The Orient Jewel of thy Word;
Sent down my Thankfulness to prove.

2. Great is his Gift in all Mens Eyes,
Who gives himself his Friend to save,
My Lords does more, for Foes he dies,
This Gift no parallel may have.

3. Great

3. Great is the Gift, the Giver great;
Both justly to a Wonder rise,
Thou giv'st thy Lamb to thine for Meat;
And for their Sins a Sacrifice.

4. But Lord! whilst thou thus giv'st to thine,
Other arose to vie with thee.
The World and Satan did combine,
And they would needs a giving be.

5. Satan sins pleasure offered,
And almost forc'd them upon me;
But while they bloom'd they withered,
And Lord thy Gift my Choice shall be.

6. Then did the World its gay present,
And still alluring cry'd see, see;
Here's that may rather give Content;
But Lord thy Gift my Choice shall be.

7. These cannot give, they'd steal away
From me my Heav'n, my Heart from thee.
What e'er they offer, I'll say nay,
Still Lord thy Gift my Choice shall be.

All Flesh is as Grass, and all the goodliness thereof as the flower of the Field. The Grass withereth, the Flower fadeth but the Word of our God shall stand for ever, Isa. 40. 6. 8.

WElcome sweet Words; as 'tis most meet,
We will you in our Bosoms hide.
Sweet Words at present; but most sweet,
Because for ever you abide.

2. All Flesh is as the fading Grass,
The Voice from Heav'n to Earth thus cry'd,
The whole World's Glory away doth pass;
But Lord thy Words, they still abide.

3. Man speaks, but all his Words are Wind;
They ebb and flow with time and tide;
Fit Emblems of his fickle mind,
But Lord thy Words they still abide.

4. Our selves sometimes stand promising
Great things, while we by thee are try'd.

Our Blossoms fall, no Fruit they bring,
But Lord thy Words they still abide.

5. Bless'd Words dear Lord! no Words like thine;
In Darkness Light through them is spy'd,
'Till Death, and after Death they shine;
Then Lord even then thy Words abide.

6. These Words the Lamb's sweet Writings be
Of Love and Dowry to his Bride,
Here may his Saints their Portions see,
Portions which ever shall abide.

7. Welcome sweet Words, sweet Words indeed,
Heaven's Agent here, to Heav'n our Guide.
What e'er is needless, these we need,
Lord let these Words with us abide.

Upon the Fifth of *November.*

The Archers have sorely grieved him, & shot at him, & hated him, but his Bow abode in strength, Gen. 49. 23, 24.

THis Day allows thy Praises Lord!
Our grateful Hearts to thee shall sing;
Our thankful Lips they shall record
Thine ancient Loves, Eternal King?

2. Our thankful Lips they shall record
My great Preserver is become:
My Friend my Foes hath overthrown,
And made the Pit they digg'd their Tomb.

3. With *Parthian* Bows the Archers came,
Rome's poisonous Oil on th' Arrows shone;
Thy Turtle was the Archers aim,
Shoot, shoot, says Satan, all's our own.

4. Fond, foolish *Rome*, how dar'st oppose
Whom God in his safe Bosom lays?
Thy Malice may it self disclose;
But frustrate, still shall turn to Praise.

5. Thy Crozier Staff, thy Triple Crown,
Those Engines of Deceit and Pride,
Thy Purple Robe, thy blaz'd Renown,
The Dust shall ever, ever hide.

6. Thy

6. Thy Merchants shall thy fall lament;
Thy Lovers all in Sackcloath mourn:
While Heaven and Earth in one consent
Shall sing Amen, let *Babylon* burn.

7. Then Lord, thy Spouse, whose dropping Eyes,
Whose Sighs, whose Sufferings prove her thine,
Shall from her pensive Sorrows rise,
And as the Lamb's fair Bride shall shine.

8. Sweet day, sweet day, when shall it be?
Why stays my Lord? Dear Saviour come,
Thy Mourning Spouse cries after thee,
Stay with me here, or take me home.

He was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our Peace was upon him, and with his Stripes we are healed, Isa. 53. 3.

1. THus died the Prince of Life, thus he
That could not die, even dy'd for me:
My thoughtful Heart, Lord! shall arise,
And ponder these deep Mysteries.

2. What means his death who knew no sin?
Or what my Life who live therein?
Mine was the debt, and Death my due,
Though thou was pleas'd thy Son to sue.

3. Thou Lord was pleas'd on him to lay
The Debt, and he the price to pay.
Thy Gospel Feasts though sweet to me,
Are th' Emblems of his Agony.

4. And oh, how great his Sufferings were,
Who th' Wrath of God and Man did bear!
The Father then forsakes the Son;
And Creatures 'gainst their Maker run.

5. *Judas* betrays, Disciples flee;
Whilst *Jews* and *Romans* crucifie,
Hereat the Sun furls up his Light
And cloaths the Earth in Sable Night.

6. The joyless Stars even seem'd to say
Israel hath quench'd the Lamp of Day.

The ſtubborn Mountains they lament,
The Rocks they are asunder rent.
7. The Graves their ſealed Doors unclose,
The Dead awakened alſo roſe;
The amaz'd Centurion mourning cries,
Oh 'tis the Son of God that dies.
8. Thus theſe all labour to confeſs
Thy Deity, thy Righteouſneſs.
Enough dear Lord! theſe offer me
Supports for th' utmoſt faith in thee

God forbid that I ſhould glory ſave in the Croſs of our Lord Jeſus Chriſt, Gal. 6. 14.

1. MY Song is Love unknown;
My Saviour's Love to me,
Love to the loveleſs ſhown,
That they might lovely be;
Oh who am I,
That for my ſake
My Lord ſhould take
Frail Fleſh, and die.
2. He came from his bleſt Throne,
Salvation to beſtow:
But Men made ſtrange, and none
The long'd for Chriſt would know;
But oh my Friend,
My Friend indeed,
Who at my need
His Life did ſpend.
3. Sometimes they ſtrow his way
And his ſweet Praiſes ſing;
Reſounding all the Day,
Hoſannah's to their King.
Then Crucifie
Is all their Breath,
And for his Death
They thirſt and cry.
4. Why, what hath my Lord done
What makes this rage and ſpight?

He

He made the Lame to run,
He gave the Blind their sight;
Sweet Injuries!
Yet they are these
Themselves displease,
And 'gainst him rise.

5. They rise, and needs will have
My dear Lord made away;
A Murtherer they save,
The Prince of Life they slay.
Yet chearful he
To suffring goes
That he his Foes
From thence might free.

6. In Life no House, no Home,
My Lord on Earth might have;
In Death no Friendly Tomb,
But what a Stranger gave.
What may I say?
Heaven was his Home;
But mine the Tomb
Wherein he lay.

7. Here might I stay and sing,
No story so divine;
Never was Love, dear King!
Never was Grief like thine.
This is my Friend
In whose sweet Praise
I all my days
Could gladly spend.

The Pilgrim's Farewel to the World.

For we have here no continuing City, but we seek one to come. Heb. 13. 14.

1. FArewel poor World, I must be gone:
Thou art no Home, no rest for me;
I'll take my Staff and travel on,
Till I a better World may see.

2. Why

2. Why art thou loth my Heart? Oh why
Do'st thus recoil within my Breast?
Grieve not, but say farewel, and flie
Unto the Ark, my Dove! there's Rest.

3. I come my Lord, a Pilgrim's pace,
Weary, and weak, I slowly move;
Longing but can't yet reach the place,
The gladsome Place of Rest above.

4. I come my Lord, the Floods here rise,
These troubled Seas foam nought but Mire;
My Dove back to my Bosom flies:
Farewel poor World, Heav'ns my desire.

5. Stay, stay, said Earth, whither fond one?
Here's a fair World, what would'st thou have?
Fair World? Oh! no, thy Beautie's gone,
An Heav'nly *Canaan* Lord I crave.

6. Thus the ancient Travellers, thus they
Weary of Earth, sigh'd after thee.
They're gone before, I may not stay,
Till I both thee and them may see.

7. Put on my Soul, put on with speed;
Though th' way be long, the end is sweet.
Once more poor World farewel indeed;
In leaving thee my Lord I meet.

Christ's future coming to Judgment, the Christian's present Meditation.

Behold he cometh with Clouds, and every Eye shall see him. Rev. 1. 7.

1. BEhold he comes, comes from on high;
Like Lightning through the flaming Sky.
The Saint's desire, the Sinner's fear,
Behold that solemn Day draws near.

2. He comes, who unto Judgment shall
All Flesh to his Tribunal call.
Methinks I see the burnish'd Throne
Whereon my Saviour sits alone.

3. Methinks I see even time expire,
The Heav'ns and Earth on flaming Fire.

Think

Think not, my Soul! thy self to hide;
Thou canst not scape, but shalt be try'd.
4. Lo, here the Book whence Justice reads
Sentence on Sinners sinful Deeds.
Lo, here the Mercy Psalm, wherein
My Judge speaks Pardon to my Sin.
5. I tremble Lord, yet must I say,
This is my long'd for Wedding-day.
My Bridegroom is my Soveraign Lord,
My joynture drawn in his fair Word.
6. My Mansion built by him on high,
Where I may rest eternally.
Then come my Lord, dear Saviour come,
And when thou pleasest take me home.
Amen. Even so come Lord Jesus, come quickly.

The Resurrection.

Though after my Skin Worms destroy this Body, yet in my Flesh shall I see God. Job 19. 29.

MY Life's a shade, my Days
Apace to Death decline;
My Lord is Life, he'll raise
My Dust again, even mine.
Sweet truth to me
I shall arise,
And with these Eyes
My Saviour see.
2. My peaceful Grave shall keep
My Bones till that sweet day.
I wake from my long sleep,
And leave my Bed of Clay.
Sweet truth to me!
I shall arise,
And with these Eyes
My Saviour see.
3. My Lord his Angels shall
Their Golden Trumpets sound
At whose most welcome call
My Grave shall be unbound.
Sweet truth to me, &c.

4. I said sometimes with tears,
Ah me; I'm loth to die,
Lord, silence thou those fears;
My Life's with thee on high.
Sweet truth to me! &c.

5. What means my trembling heart
To be thus shie of Death?
My Life and I shan't part,
Though I resign my Breath.
Sweet truth to me! &c.

6. Then welcome harmless Grave;
By thee to Heav'n I'll go.
My Lord his death shall save
Me from the Flames below,
Sweet truth to me! &c.

Heaven.

When shall I come and appear before God? Psal. 42. 2.

First Part.

1. Sweet place; sweet place alone!
The Court of God most high,
The Heav'n of Heav'ns, the Throne
Of spotless Majesty!
Oh happy place!
When shall I be
My God with thee
To see thy Face!

2. The Stranger homeward bends
And sighs'th for his Rest;
Heav'n is my Home, my Friends
Lodge there in *Abraham*'s Breast.
Oh happy place! &c.

3. Earth's but a sorry Tent,
Pitch'd for a few frail Days;
A short-lease'd Tenement.
Heav'n still my Song, my Praise!
Oh happy place! &c.

4 No Tears from any Eyes
Drop in that Holy Quire:
But Death it ſelf there dies,
And ſighs themſelves expire.
Oh happy place!
When ſhall I be,
My God with thee
To ſee thy Face?

5 There ſhould Temptation ceaſe,
My Frailties there ſhould end;
There ſhould I reſt in Peace
In th' Arms of my beſt Friend.
Oh happy place! *&c.*

Second Part.

1. *Jeruſalem* on high
My Song and City is:
My home when e're I die,
The Center of my bliſs.
Oh happy place! *&c.*

2. Thy Walls, ſweet City! thine
With Pearls are garnitned,
Thy Gates with Praiſes ſhine,
Thy Streets with Gold are ſpread.
Oh happy place! *&c.*

3. No Sun by Day ſhines there:
No Moon by ſilent Night.
Oh! no, theſe needleſs are;
The Lamb's the Cities Light.
Oh happy place! *&c.*

4. There dwells my Lord, my King,
Judg'd here unfit to live;
There Angels to him ſing,
And lowly homage give.
Oh happy place! *&c.*

5. The Patriarchs of old
There from their Travels ceaſe:
The Prophets there behold
Their long'd for Prince of Peace.
Oh happy place! *&c.*

6. The

6. The Lamb's Apostles there
I might with Joy behold:
The Harpers I might hear
Harping on Harps of Gold.
Oh happy place! &c.

7. The bleeding Martyrs they
Within those Courts are found;
Cloathed in pure aray,
Their scars with Glory crown'd.
Oh happy place! &c.

8. Ah me! ah me! that I
In *Kedar*'s Tents here stay,
No place like this on high;
Thither, Lord! guide my way.
Oh happy place! &c

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39. SUrprising Miracles of Nature and Art: in Two Parts. Containing I. Wonders of Nature: Or, the most Remarkable Rarities and Curiosities of the Heavens, Earth and Sea; with an Account of the most famous Comets and other Prodigies from the Birth of Christ to this time. [illegible]

40. MAjestick Flowers: Or, the History of Popes, containing the Lives, Perfections and Cruelties of [illegible] Successions for many 100 years past in the Kingdoms of [illegible] Germany, Poland, [illegible] Spain, Portugal, Scotland, Ireland and [illegible] with an Abstract of the Councils celebrated [illegible] France and Italy in 1682, and 1687. [illegible] Judgments upon Persecutors. [illegible]

41. THE Lives of [illegible] English Divines, [illegible] promoting the Reformation, [illegible] Queen Elizabeth. By [illegible] Bradford, [illegible] Latimer, [illegible] Defence of the Protestant Religion, [illegible] Martyrs. With Portraits and the Coats of Arms [illegible]

[illegible]

[illegible] Parliament,

whose [illegible]

when he [illegible]

[illegible]

[illegible]

[

of Fables from [illegible]

[illegible]

[illegible] D[illegible]

[illegible]

[illegible]

by [illegible]

In which [illegible] a Poem, entituled, [illegible]

[illegible] Or, an Imploration of the King of Kings [illegible]

ten by King [illegible]

26. E[illegible]

[illegible]

of his [illegible]

Also the [illegible]

[illegible]

27. W[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

28. A[illegible]

[illegible]

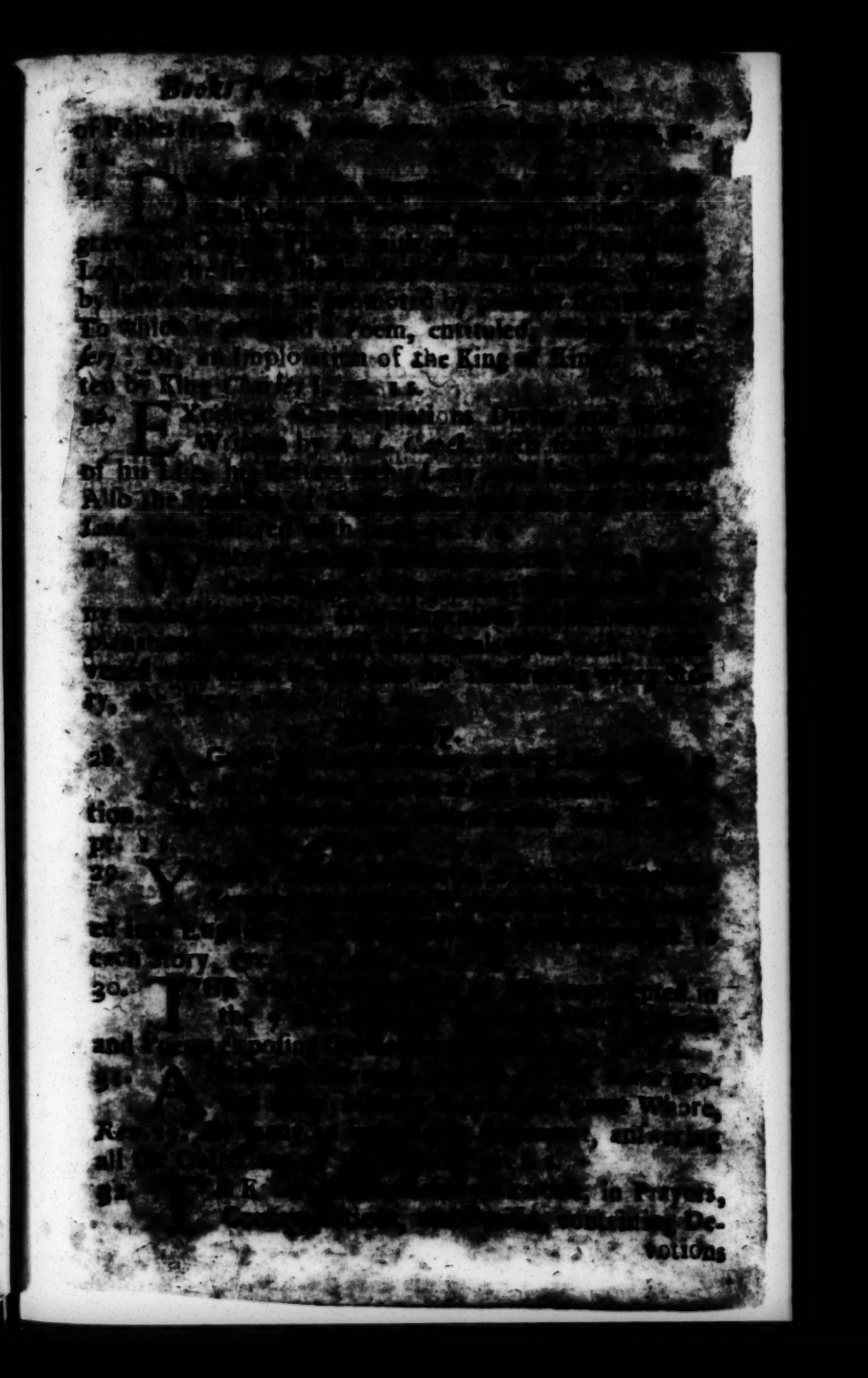
tion [illegible]

pt. [illegible]

29. Y[illegible]

[illegible]

each story [illegible]



30. T[illegible]

[illegible]

and [illegible]

31. A[illegible]

[illegible] Where,

Re[illegible] answering

all [illegible]

32. [illegible] in Prayers,

[illegible] containing De-

votions